SIXE SERMONS PREACHED BY MAISTER HENRY SMITH.

And publiſhed by a more perfect copie then heretofore.

LONDON.
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The Contents.

Two Sermons of the song of Simeon.
The third, of the calling of Ionah.
The fourth, of the rebellion of Ionah.
The fift, and sixt, of the punishment of Ionah.

THE SVVEET SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

LVKE. 2. verſe

29 *Lord now letteſt thou thy ſeruant depart in peace according to thy word:*

30 *For mine eyes haue ſeene thy ſaluation,*

31 *Which thou haſt prepared before the face of all people,*

32 *A light to be reuealed to the Gentiles, and the glory of thy people Iſrall.*

THis is the ſweet ſong of old father *Simeon*, wherein is ſet foorth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with hart and mind vnfainedly as he did, ſeeing their death is to bee the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceede further in it, let vs heare a litle of that which went before. The Euangeliſt ſaith verſe 25.

And behold, there was a man in Ieruſalem, whoſe name was Simeō: this man was iuſt, & feared God, & waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him. And a reuelation, &c.

Simeon feared God. Religion may wel be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wiſdom, and this priuiledge hath God giuen to thoſe that feare him, that they need to feare nothing elſe. Prou. 17.

And wayted for the conſolation of Iſrael.

Simeon alſo wayted for the conſolation of Iſraell, vntill he had embraced in his armes him whom he ſo long longed to ſee and feele. How many wayters be there in the world? yet few waite as *Simeon* did: but ſome wait for honors, ſome for riches, ſome for pleaſures, ſome for eaſe, ſome for rewards, ſome for money, ſome for a deare yeare, & ſome for a golden day as they call it: but *Si-*

meon waited and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel, the saluation of all that with a faithfull and zealous affection & loue do waite for his cõming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already wayted, neither embraced him as *Simeon* did.

And waited for the consolation of Israel.

Faith in all afflictions doth lift vp her head, wayting, in assured hope, beyond all hope, and seeing the cloudes scattered ouer her head, yet she is euer comfortable to her selfe, saying: anon it wilbe calme: and although all the friends in the word do faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the spirit of God it assureth, vntill her ioy be fulfilled.

Rom.9.6. *All are not Israelites that are born of Israel.* *Simeon* was an Israelite indeed, for he wayted for the Messias from God with patiẽce and expectation: so the spirit of God dwelleth alwayes with thẽ which alwayes say, *Thy will be done.*

26 *And a reuelation was giuen him.*

If we wait as he did, the spirit will assure vs as it did him, that we shall see God before we die: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motion of the Spirit into the Temple.*

Simeon came into the Temple at this time by the prouidence

Pro.16.33. of God. The worldlings wil call it chance, but the Euãgelist wold

Mat.10.29 not chop that in, because it is manifest, that al things come to passe by the prouidence of God, without which there is nothing done.

Gen.24.14 By this prouidence *Rebecca* came foorth to waite on her fathers

15.16.17. cattell, when *Abrahams* seruant prayed, and looked for her com-

18.19. ming, that he might take her for *Isaac* to marrie withall. By this

1.Sam.9. prouidence *Saul* was annointed king by *Samuel*, when he had no

20.& 10.1. such thought in his heart, but went about seeking for his fathers Asses that were lost.

And he came by the motion of the Spirit.

The diuel led Christ vnto the top of an high mountaine, that he might shew him the glory of the world, which deceiueth vnstable minds: so would he do you, if you would be led by such a guide; but I would not haue you to marke the vaine motions of such a

ſpirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleaſures as much as he can, if you then fall downe to worſhip Mammon, and imbrace the world, the ſame ſpirit will afterward lead you, nay rather caſt you downe from the top of all vnto hell. Therefore I beſeech you, and hartily intreate you, that you wold be the ſeruants of God, and ſeruants of the ſpirit of God, to be led by it, to obey it, and to do nothing contrarie to his will that you can refraine, but all thoſe good things which you would were done by you, & go thither whither you would come; for all would come to heauen, but all will not go to heauen. If you will all heare, I will teach you all: yea, I will vndertake this: heare and marke my words, and you ſhall be led by the power of the ſpirit to our Lord Ieſus Chriſt. And I pray vnto the Lord, that I may neuer preach to the condemnation of any amõg you all; yea, I wiſh that euery one of you were more zealous and more godly then my ſelfe. But to whom ſhal I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to abiure euil *Act.* 19. 1.
ſpirits by the name of *Ieſus* whom *Paule* preached, to whom the 14.
euill ſpirits anſwered, ſaying: *Ieſus* we know, and *Paule* we know, 15.
but who are ye? and thoſe which had the euill ſpirits ran vpon thẽ 16.
and ouercame them, ſo that they fled out of that houſe naked and wounded: and thus the diuell preuailed againſt them at that time, becauſe they fought to worke with anothers inſtrument, & preuaile with anothers weapon. If they would haue ſaid, In the name of *Ieſus* whom we preach, they might haue preuailed, but they thought it ſufficient that *Paule* preached him, though they neuer profeſſed him. And ſo we leane vpon anothers ſtaffe, and think to be ſaued becauſe God ſaueth others. We ſhall be dealt withall as were thoſe vagabond Iewes: for he wil anſwer: ſuch I know, and ſuch I know, but who are ye? Therefore it behoueth vs al to pray vnto the Lord, that he wold furniſh vs with weapõs to encounter againſt all the euill motions of the ſpirit of Sathan, that we may ouercome, and not be ouercome and put to flight, like thoſe vagabond Iewes, but that we may haue oyle alwayes in our lampes burning, and alwayes armed with watchfulneſſe againſt our enemies, leſt Sathan ſteale vpon vs vnawares, in the darke, and lead vs to fulfill his luſts, & ſpoile vs, and ſtrip vs, & leaue vs ſtarke naked.

27 *And he came by the motion of the Spirit into the Temple, &c.*

If we would thinke that his spirit doth leade vs into the Temple, we would marke verie diligently the motions thereof when we are there, whether it speaketh to vs in our owne soules by the mouth of the Minister of God, who is the Minister not of the letter, but of the spirit and grace of God.

27 *And when the parents brought in the child Iesus to do for him according to the custome of the Law,*

28 *Then he tooke him in his armes.*

Happie *Simeon* embracing Christ, but not happie that he embraced him with his hands, but therefore happy because he embraced him in heart. Happie are they and blessed which see the things which ye see, & the eares that heare the things that ye heare, saith Christ: but cursed are we, that hearing and seeing, do not repent: for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profite, so that we in heart embrace Christ. But we will obiect, that we are Israelites, and are circumcised, & haue receiued the sacramẽt of Christs bloud, that we might be his people, & he our God: but this will not excuse vs, nor make vs seeme anie thing better in the sight of God, but rather worse, if we haue not ceased to embrace the world, to embrace vanities, and haue vnfainedly embraced the word of God, and also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, and his owne receiued him not: but therefore accursed are so many of thẽ as reiect their owne saluation, which being freely offred vnto thẽ, will not stretch forth their hands to receiue it: that is, will not attend with their eares to heare it, or at least will not enlarge their hearts to embrace it.

M.tt. 13.16

Ephe. 4.20. 22.23.24.

Iohn. 1. 11.

And praised.

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or the third. If *Peter* had marked the crowing of the cocke at the first time, as he did at the third, the cocke needed not to crow thrise.

Luke. 22.

Now therefore, when you heare the same sound againe which you haue heard before, remember now that the cocke croweth the second time: for you know what discommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, iustice shalbe swallowed vp of mercie.

Simeon prayſed God.

Simeon was thankful. Here is the example, but where be they that follow it? If nine leapers be cleanſed, yet but one returneth to giue thanks, then one is all. Vnthankfulneſſe is the firſt gueſt that ſitteth at the table; for ſome will not ſticke to ſay, that they neuer ſaid grace ſince they were children: but if they had ſaid they neuer had grace ſince they were children, I would rather beleeue them. Do you not ſay, *Giue vs this day our daily bread*? If you do, for ſhame ſay ſo no more, begge no more at Gods hands, vntill you be more thankfull for that you haue receiued. For behold the heauens frowne vpon you for your ſins, & the earth denieth her fruit, and is become barren, becauſe of your vnthankfulneſſe. *Luke.* 17. *Leu.* 26. 16.

And prayſed God, and ſayd, &c.

Here *Simeon* prayed & praiſed God, yet but in few words, for God delighteth not in much babling, he prayed not like the Ethnicks, the Phariſies, or the Prieſts of *Baal*, but *Simeon* praied with the heart like *Moſes*, and was heard.

And ſaid: He ioyfully prayſing God ſpake, yea ſweetely as it were ſung it. Though you ſing all *Dauids* Pſalmes ouer, and haue not *Dauids* ſpirit, it profiteth nothing: and though *Dauid* was heard when he ſung them, yet you cannot be heard. Therefore let vs pray ſo, that our prayers may be heard. But we cannot with the heart, and ſo that we may be heard pray, if we turne away our eares from the word: for ſo doing, whatſoeuer prayers we make, they are abhominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wõt to do: if we do, it ſhall be required at our hands. Do you thinke you ſhall neuer be called to account of that which I haue preached vnto you, & therefore as ſoone as ye are gone out of this place, all is ſhut vp, and all is forgotten, God is exempted frõ your minds? Our Sauiour Chriſt ſaith, the word that I ſpeake vnto you ſhall iudge you at the laſt day. *Marie* is cõmended, for that ſhe heard our Sauiour verie diligently, laying vp his words in her heart, and *Iacob* was wiſer then all his children, in that he remembred the dreame of *Ioſeph* vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue, do gladly heare his voyce & become obedient. *My ſheepe heare my voyce*, ſaith Chriſt: and they that loue the Arke as *Dauid* did, will daunce about the *Prou.* 28. 9. *Ioh.* 12. 48. *Luke.* 10. 42. *Ioh.* 10. 27.

2.Sa.6.14. Arke as *Dauid* did, and that with ioy and gladneſſe. *Iſaac* was a
Gene.21. good man, his name ſignified laughter, wherby was ſhewed what
ioy and laughter there ſhould be about Chriſt Ieſus, for he was
Luke.2.46. the figure, the truth was Chriſt himſelf. The Virgin ſong whē ſhe
Luke.2.13. knew that ſhe ſhould beare him, the Angels ſong ioyfully when
14 he was borne, and *Simeon* ſong when he was brought into the
Temple.

If *Simeon* had not longed, and ſo waited for the conſolation, ſhould he now haue had this ioy and exultation? he could not haue felt it, for as our deſire is, ſo is our ioy. And ſurely therefore we receiue not ſound comfort, or feele ſmall ioy by the preaching of the Goſpell: becauſe we with longing wait not for it, we haue no liuely deſire of it, we hunger and thirſt not after it.

Lord now letteſt thou thy ſeruant depart.

Simeon waiting for the conſolation of Iſraell, longing to ſee the Sauior, was like the hart panting for the water brookes, till he had beheld his beſt beloued: but as ſoone as he had taken him in his armes whom his ſoule deſired to ſee, he ſo thirſted for death, that he thencefoorth thought of, ſought after, beſought God for nothing, but to leaue this life, and hence to depart: for he forthwith ſinging, prayed: *Now letteſt thou thy ſeruant depart.* But do you (ſay ſome) commend him herein? did he well? May not any man deſire death? may not the faſtned ſhip in a ſtrange land deſire to be looſed to haſten to his longed for port at home? may not a mā impriſoned amongſt bitter enemies, deſire to be ſet at liberty, to returne to his owne countrey, in freedome to liue amongſt his ſweete friends? Are we not ſtrangers here, and by vnpeaceable moſt deadly enemies, our owne fleſh, the world, and the diuell, held priſoners in the chaines of ſin, & manifold infirmities? and is not our home heauen, and the Saints and Angels our moſt deare friends? No maruell then that *Simeon* here deſireth to be looſed,
Phil.1.23. or let depart. And *Paule* profeſſeth, he deſired to be diſſolued, or vnloſed, as ſhips in a ſtrange land faſtned, as ſtraungers amongſt cruell enemies impriſoned. They were vnnaturall if they did not: it were vnreaſonable to require they ſhould not: for we not onely may thinke it lawfull, but muſt alſo acknowledge it, euen a neceſſarie dutie to deſire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not ſinne as

long as this life lasteth, dwell in our members? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the sea, struggleth to get in againe, and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to be setled in the true Paradise in assurance neuer to be put from thence? Therefore also it is not onely our duty to desire death, but also as soone as any clearly seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life de most delightfull, though he excell in riches, and pleasures, and honors, and knowledge, and glory, and farre exceede all that euer were; yet at the sight of Christ he euen reioyceth to forgo all, the loue of the world falling away like the mantell of *Elias* when he was rapt into heauen, and so crieth with the Apostle, *I desire to be dissolued*, that he may be with Christ. For Christ is light, and as soone as they see him, they see also themselues and the worlds false happinesse: his glory, and their shame and filthinesse, which maketh them wish for death, that they may ceasse to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sin is bloud in their eyes, and al worldly pleasures vanities.

But why then (say you) haue *Heman* the *Ezrachite*. Psal.88. 15.16.17. and *Ezekiah* that godly King *Isa*.38.10.12.13.14. & that man after Gods owne heart, the sweete singer of Israel, *Dauid*, *Psalm*.6.4.& 30.8.9. so prayed, and taught others to pray against death? Why? becauſe they all were, and would haue others to be in the feruent loue of God, both to die, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduaunce the glory of God the more: to die, that they might perfectly obeying God, fully please him, and freed from all euill, enioyning all good, with him most blessedly liue. For not onely the Apostle *Paule*, but all those, and who so euer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh *Phil*.1. 23. and crusht on both sides, euen with two contrary desires: to be with Christ, which is best of all for themselues, and to continue amongst men, which is most needefull for them. So that this remaineth a manifest most necessary duty, and of all that haue

Psal.6.10. & 36.10. & 88.11. 12.13. *Isay*.38.11. 12. *Phil*.1.23. 24.

truly as *Simeon* beleeued in Christ, performed, namely thenceforth still to desire death, though they also withall desire life: life for others, death for themselues.

Yet all that desire death performe not a duty: for the wicked often desire to die, but not duly: for though they wish sometimes for it, and be willing also to abide it; yet do they not in heart desire it, because they thinke it not a thing in the ordinance of God good, & that for them, but vtterly hate it, holding it an extreame euill. For they acknowledge as the truth is, it will deprive them of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, & yet endlesse paine, and torments intollerable, and yet vnspeakeable. For the sentence of the vnchangeable God is al-
Reue.21.8. ready giuen. The fearfull, and vnbeleeuing, and the abhominable, & murtherers, and whoremongers, and sorcerers, & Idolaters, & all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust iudge shall
Mar.9.43. 44.48. say to al workers of iniquity, Go accursed into hell fire, prepared for the diuell and his angels: hell fire, where the worme neuer dieth, and the fire neuer goeth out. Whereupon this the Prophet a-
Esay.57. toucheth, *There is no peace to the wicked saith my God.* For in their strongest hope, they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore fearing the euent of death to be for them (as indeed it is) most horrible, they vtterly abhor it, they detest it extreamely. How then (say some) should they seeke death so eagerly? how should they murder themselues so willingly? They do it not altogether willingly, but wittingly, not freely, but forced with feare of some supposed greater euil: the troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, then dying to trie, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, and so worke themselues endlesse woe in hope of supposed happinesse, abhorring life, not truely desiring death. For how die they, when they must voluntarily bereaue themselues of life? not in loue of God, lōging to please him, performing al seruice

to

to him: but either in paine of bodie, or else anguish of mind, either raging that they cannot satisfie their lusts, or haue lost outward things immoderately loued; or fearing, if they die, deserued torments, if they liue, they shall either continue in felt horrour, or loose hoped for honour: either impatient of Gods rod, fretting against him that they so heauily feele his furie, and cannot fiercely fulfill their malicious minds; or freely feede on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceiued good hoping, with dreadful doubting, by death to better their state, they choose rather to proue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine anie longer, rather abhorring life, then anie way truly desiring death. Therefore, in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he *was iust and feared God*. For none but the truly religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably pained: nay, they cannot be without iust feare when they forgo this life, to feele for euer the second death. But the faithful hauing their consciences quiet, and also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to die in feruent loue of God, and zeale of his glorie, that so they may cease from offending their good God, and neuer cease magnifying his mercie; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying God, and most perfectly pleasing him for euer: & therfore also they desire death, not shortning their life, but waiting his leasure and calling, thereby glorifying God, as in their liues they haue done, and sought to do. For man was not borne at his owne will, & therefore may not die at his owne pleasure. Therefore they beg it of God, referring themselues euer to his good will, when, where & how by death they shall glorifie him: still desiring it, but neuer wilfully procuring it. If any obiect, that *Sampson* pluckt the house on his owne head,

aswell as on the Philistins, we must vnderstand that *Sampson* was a figure of Christ, and therefore, as it were offring himself to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so manie of Gods enemies.

And because they wait the Lords leasure, they not onely wilfully muder not themselues, but are carefull also lest foolishly vnwittingly they hasten it. For al they are guilty of their own bloud, that either by foole-hardie, rash, or vnwise behauing, or with surfets, drunkennesse, or anie intemperate vsing of themselues shorten their life. Yea though they tender their liues neuer so deare, yet are they in the guilt, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire accomplished, his long longing at length satisfied, his feruent expectation with free ioy now fulfilled, It is inough saith *Simeon*,
Gen.45.28. that I haue seene my Sauiour; as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more then should we be satisfied with this, & in all thankfulnes rest in it, that we haue seene Christ, not as *Simeon*, in weakenesse & baseneſſe, but victorious, most glorious, ouer sin, death and hell triumphing, & are more assured then *Iacob* was, that he, not as *Ioseph* vnder *Pharaoh* in Egypt liueth,
Ioh.17.14. but in heauen with his father in highest maiesty raigneth Lord ouer all, hauing all power both in heauen and earth: and moreouer
1.Ioh.3.3. where he is, thither shall we come, and be like him, and with him
Rom.8.17. as fellow-heires raigne in the kingdome of our father for euer.

Simeon knew Christ as soone as he saw him, and embraced him as soone as he knew him, and enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, and beleeue it as soone as they know it, and feele the comfort of it as soone as they beleeue it. But others heare it as though they heard it not, like deaf adders which stop their eares at the voice of
Exod.5.&c the charmer. So *Pharao* wold not heare the voyce of *Moses*, nor
1.King.18. Baals priests the voice of *Elias*: & others though they know it, yet wil not beleeue it, as if God were vntrue: so al malicious wretches that prefer the pleasures of sin before the glorie of God: and others though they beleeue it, yet can they not either presently, or whē they will, feele the comfort of it, muchlesse the ioy which is offered

offred by it, namely the hart oppreſſed, the deſolate afflicted ſoule.

The ſeed is not caſt all on a heape, but it is caſt abroade: therefore where be the fruits of the ſpirit that you haue brought forth? for the ſpirit of God is not like a dead potion in the ſtomacke, which worketh not, neither can we haue this ſpirit in vs and feele it not. For if thou haſt it, it will leade thee as it did longing *Simeon* (as we haue hitherto ſeene) to the Temple, and when thou art there, it will leade thee to Chriſt, and when thou haſt receiued and imbraced him, it will poſſeſſe thee with ioy & ſo with thankfulneſſe, and godly care to keepe him and to entertaine him, and to be obedient vnto him: nay, alſo with a longing to be looſed hence, and euermore perfectly to pleaſe him. Therefore, beloued, iudge your ſelues, that ye be not iudged of the Lord.

Thy ſeruant.

The Godly would not leaue this priuiledge for all the riches in the world, for that they are the ſeruants of God, fellowes to Princes & Angels: for we ſerue him whom *Dauid*, *Salomon*, *Ezechias*, *Ioſias* ſerued: yea to whom a thouſand thouſands, Dan. 7. 10. euen innumerable Angels miniſter, Heb. 12. 22. euen him who is moſt bleſſed for euer. Euery ſeruing-man beares the cogniſance of his maiſter vpon his ſleeue. What then will the Lord ſay when he commeth and findeth vs marked with the badge of Sathan? Surely he will ſay, giue vnto Sathan that which is Sathans. But all the houſes of Iſraell are ſprinkled with the bloud of the Lambe, and all the mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God. *Exod.* 12. 22. 23. *Ez.* 9. 4. 11 *Reuel.* 10. 7. 3. 5. 6.

Well, was it ſaid the poore receiue the Goſpell? The yong men are more forward in the truth, and more zealous then the aged, the ſonne then his father, the ſeruant then his maiſter. Once the yonger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then he is now? when was he ſo hated and perſecuted as he is now by *Eſau*? Yet in the old time men were more zealous in their age then euer we heare of them to be in their youth, yea they were zealous in the Lords buſineſſe. Age hindred not *Noah* from building of the Arke when God commaunded him: age hindred not *Simeon* from reioycing and mirth when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced *Gen.* 5. 32. & 6. 22.

Christ,& he enioyed him with harty ioy in zeale,but now where is old *Simeon*? there be but few of them to be seene cõming to the temple to receiue Christ, but now yong men receiue him,yong *Simeons*,yong *Daniels*,yong *Samuels*,yong *Timothies*,and yong *Onesimus*, and the yong infants begin to speake againe.The yong haue him,they are zealous, & I hope they will keepe him though old men neglect him .Sathan thou hast too much for nothing already

Dan.1.8. 1.Sam.2.3. 1.Tim.4.12 Philo.10. Mat.21.15

In peace,&c.

Christ brings peace with him, not the peace of the world , but that peace which passeth all vnderstanding, *My peace I leaue with you. Ioh.*14.27.My peace remaine with you,saith he. Our peace is laid vp in Christ,and all the peace we haue,we haue by him , else it is not true peace.*Simeon* was iust,and feared God in his life,and therefore he departed in peace: so marke the end of the iust , and follow their steps,and you shall then depart in peace,like the lãbe vpon the crosse. Faine would *Balaam* die the death of the righeous,but *Balaam* must then liue the life of the righteous, therfore all men looke to this.Happie are they that depart in peace , who when death saith feare,and the Serpent saith despaire,then say by the spirit to the flesh,crouch, and bid the Serpent flie while death openeth the prison doores.

Psal.37.37 Num.23.14

If the Papists wold haue men to depart in peace,they wold neuer say,that those which depart go to Purgatorie : for so by their owne saying, the worst part is behind . For they affirme,that the paine thereof is farre grieuouser then any that in this life may bee sustained.But againe some say,this Purgatory is in the earth neare to hel,& so it is too far from heauẽ to be saued.Some say, they are punished there by fire,and some say by water,& some say by fire & water.Some lastly say,that the good Angels torment,& others say,that the euil spirits do it.In this variety of most vncomfortable opinions,how is it possible hence to depart in peace?But we must vnderstand,it is a painted sepulcher,made for the pãpering of the liuing,not for the punishing,nor purifying of the dead.For the locust of Rome doth liue altogether by such Trẽtals & by such traditions,and this is the profitablest dreame that euer any of them dreamed: but it is manifest by the word of God, that where the tree falleth, there it lyeth,and shall lye for euer.*Diues* and *Lazarus* are dead,and where they are,thither shall we all go.

Pro.30.15. Eccl.11.3. Luke.16. 22.23.

Sathan

Sathan hath many ſleights to deceiue vs. of which this is one of the greateſt, to bring vs from the word of God to dreames and traditions, and things inuented by the braines of mortall men which haue not the ſpirit of God in them.

According to thy word.

All the ſeed falleth not into good ground, & therefore though I haue ſhewed you it is vngodly, as being not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercie vpon them, at leaſt they thinke it as it were a veniall ſinne, if it be a ſinne. But let vs take heed how we make trifles of ſinnes, for there is no dallying with God, who is iealous as a con- *Heb.12.29.* ſuming fire, whē his people make ſuch ſmal accoūt of his words. Other demand whether it be not better to ſay, God be with thē, then the diuel be with them, both which are naught and to be eſchued. And herein they aske this queſtion, like a theefe who hauing robbed a man by the high way, and being taken with it, and demanded why he did ſuch a villanie, ſaith; Is it not better to rob him then to kill him? as though he muſt needs do the one of them: then what ſhameleſſe anſwer is this? for it is manifeſt, that of two euils none is to be choſen.

Some will ſay, it is a teſtimonie of our good will. To ſuch we muſt replie, ſaying: ſo it is a teſtimonie of your ignorance: & then after a litle conference they will graunt, that indeed it doth not profite them. Then we muſt replie and ſay, God hath made all things to profit vs, and hath commanded that nothing be vſed vnprofitably, no not ſo much as a vaine word ſpeaking, ſaying, that for euery idle word we muſt giue account at the day of iudgemēt. *Mat.12.36* Then they reply againe ſaying, If it do them no good, it doth thē no harme. But we muſt replie & ſay, it were good to beware leaſt it do thy ſelf harme. Another ſort will replie and ſay, I pray God I neuer do worſe. But to ſuch we muſt anſwer, I pray God you may do better: and you ſhould firſt know whether you do not harme before you do it. For indeed it muſt proceed of harme being ſpokē in doubting without faith, for if you beleeued that they were laid vp in peace whom you pray for, what need you pray for them at all? But it ſhewes an vnbeleeuing heart, and we know that whatſoeuer is not of faith is ſin, & the Lord will ſay of them, *Rom.14.23.* who hath required thoſe things at your hāds? You haue wrought

vanities. Now therfore you will not leaue it, becauſe you vſed it: then will you ſay alſo, we will not leaue our lying, nor our ſwearing, nor our curſing, becauſe we haue vſed it. It will grieue me if I heare you vſe theſe ſpeeches hereafter, hauing no reaſon nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therfore I charge you in the name of God, that you vſe thē not, but rather when you heare this, or anie other ſin condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the law of God.

According to thy word.

When Sathan hath once poſſeſſed vs with this opinion, that in the ſeruice of God we may neglect the word of God, then profites and pleaſures guide vs in our profeſſion: but they that do ſo profeſſe religion and godlineſſe, can neuer haue anie comfort by it all their life. For their owne hearts accuſe them for hypocrits, becauſe they waite not for the conſolation of God according to his word, and whatſoeuer is not done according to that word cannot be acceptable: & this word they care not for, neither haue it in eſtimation. When *Adam* ſeeth his nakedneſſe, the ſuttle ſerpent can deceiue no longer, but before he ſeeth his nakedneſſe, he is euer deceiued, and led away with the multitude into innumerable errours. Some ſay, they ſhall be ſaued by good workes, and ſome by the Popes pardon, others ſay by Purgatorie, and theſe will haue a Maſſe ſong for them as long as the world ſtandeth, and all for one ſillie ſoule thinking to be ſaued by it. And yet ſee their blindneſſe, for they ſeeme to thinke that their torment ſhal not ceaſe as long as the world ſtandeth, elſe why ſhould they find and hire men to ſay Maſſe for them ſo long? But theſe are the fat morſels of *Baals* Prieſts, and for this cauſe is the Popiſh Creed made very fauorable to the Cleargie. Well, ſay that ignorance is the mother of their deuotion, for when the couetouſnes of the Prieſts and the ignorance of the people ioyned together, then they inuented Purgatorie, Maſſes, Prayer for the dead, and then all their trinkets. For if they had not held our fathers in ignorance, keeping them from the word, they would neuer haue bene Papiſts. But when they caſt a myſt before the eyes of men, then the blind fell into ditch, which doth containe ſo manie groſſe corruptions.

For mine eyes haue ſeene thy ſaluation.

For, &c. Becauſe the holy Ghoſt by inſpiratiõ had declared vnto him, that he ſhould not die, till he had ſeene Ieſus Chriſt, therefore the ſame ſpirit led him to the Temple, and ſhewed that which it promiſed, & hauing ſeene he ſame, he deſireth & wiſheth to die, & be releaſed frõ this earthly priſon, that he might liue with God. As idle and euil wiſhes are vaine, becauſe they are not according to faith, nor grounded vpõ the word of God: ſo though we aske as cunningly as *Iacob*, & as earneſtly as the ſons of *Zebede*, yet if we aske not in faith according to knowledge, we cannot obtaine. But we ſhould aske ſo that we may receiue, that we may not returne emptie. Therefore the ground whereon *Simeon* ſetled himſelfe to wiſh for death, was, that he had receiued a promiſe of God, that he ſhould be deliuered from this miſerable life, when he had once ſeene the light of the Gentils, the Chriſt: & now he had ſeene his Sauiour, & embraced the true Meſſias, which was promiſed by the father, figured by the law, ſpokẽ of by the Prophets, foretold by the fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth; Now that I ſee thy ſaluatiõ according to thy word, & therefore the condition is now performed, let thy promiſe alſo be fulfilled: *Now let thy ſeruant depart, &c. For mine eyes, &c.*

Gen. 27. 17. 18. 19. 20. &c. *Mar. 10. 35. 37.* *Iam. 17.*

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no ſpirit, neither was his bodie a fantaſticall body, for if he were a ſpirit, *Simeon* could not ſee him, and if his bodie were a fantaſticall bodie, then could not he haue embraced him. Therefore we ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſin onely excepted. For he ſometime wept, as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the wel where the woman of Samaria diſputed with him: & alſo ſometime eate, as at *Marthaes* houſe, as alſo among Publicans & ſinners, & in euery thing ſhewed himſelfe to be perfect man.

Iohn. 11. Luke. 19. Iohn. 4. Luke. 19. Luke. 5.

Haue ſeene, &c.

O Lord ſaith he, I deſire now to be diſſolued & free from the bondage of ſin, which ſo long hath inhabited in my mortall body, for now he is come, by whome thou haſt promiſed to free vs and ſet vs at liberty, he is come by whom thou haſt promiſed to break the Serpents head, and he is come that will heale our infirmities,

and giue ſtrength againſt ſinne and Sathan, by faith and peace towardes God through loue. And now ſaith he, I haue embraced him, & thankfully do receiue him. I beleeue, & am perſwaded that this is the ſame Meſſias, whom the Father promiſed, and the Prophets foretold, all Iſraell longed & expected for, who is the light of the Gentils, the glory of Iſrael, & the God of the whole world. So they which loue the truth of God, and wait with deſire to be filled with the knowledge thereof, ſuch ſhall not dye vntill they haue their hearts deſire with contẽplation therof. For as *Peter* was ſent to *Cornelius*, and *Philip* to the Eunuch: ſo the Lord wil ſtir vp ſuch of his ſeruants, as may be fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeede dyed before the time, and liued not to ſee Chriſt crucified, but the Diſciples which loued Ieſus, did ſee him die like an vndefiled innocent Lambe, and that to their exceeding comfort & ioy, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall we ſay of our fathers which liued in the time of ignorance, that longed to ſee this light, although they had a miſt caſt before their eyes? ſurely ſuch died not till they ſaw Chriſt, and embraced him in their harts. And this is our iudgement cõcerning them that dyed in the time of Poperie. And likewiſe as concerning the reſt, which thought to be ſaued by Purgatory & Maſſes after that they are dead, we ſay that they which ſleep without oyle in their lãpes they dye ere they are aware of, & ere they wiſh for it, like the Philiſtines which ſent for *Sampſon* to laugh & mocke at him, and to ſport themſelues, vpon whom the houſe fell and deſtroyed them all: or like the Egyptians, which thoght that the waters had made paſſage for them aſwell as for the Iſraelites, both which dyed in, and for their ſecurity, becauſe they were not watchfull, nor prepared againſt the Lord called them.

Act.10.
Act.8.
Iudg.16.
Exod.14.

Haue ſeene thy ſaluation.

Seeing now he is come for whom *Simeon* longed, what are the troubles that are paſt, & the ſorrowes that are come to an end? ſo when we haue our deſires accompliſhed, feeling the ſound cõfort of the Goſpel, what ſhould we? how may we thinke, either on the length of time wherein we waited for thẽ, or the tediouſneſſe, or alſo grieuouſneſſe of the troubles wherby we haue obtained thẽ?

Haue

Haue seene thy saluation.

As *Moses* died on the mount where he saw the land of Cana- *Deut.34.*
an: so the godly die in the sight of God, & in the contemplation of his glory, like *Steuen*, who at the very instant of his death, saw *Act.7.* the heauens open, and Christ Iesus sitting at the right hand of his father, and like *Simeon* here, which desireth to be loosed, and no doubt shortly died, viewing ioyfully, and so thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great day of the Lord is neare at hand, and therfore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lampes, shall suddenly be ouertakē without the wedding garment, and shall be cast into eternall torment for euer.

Haue seene, &c.

There be many sights of Christ, all go not vp to the mount as *Peter*, *Iames*, & *Iohn*, all see not his face with *Moses*, all sleepe not *Mat.17.* in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all *Exod.33.* embrace him not in their armes with *Simeon*. But as pleaseth God, *Iohn.13.* so he sheweth himselfe vnto vs, & all that loue him, both see him *2.Cor.12.2.* and embrace him.

To some he shewes himself as in a glasse, to some generally, to some particularly, some he calleth earely, and some he calleth late, *Mat.20.* and there is no houre in the day, wherein he calleth not some to go labour in his vineyeard. To some he sheweth himselfe by An- *Gen.18.* gels, & to other some by visions. *Abrahā* saw three Angels, *Lot* *Gen.19.* saw but two, *Manoahs* wife saw but one, & yet one was enough. *Iudg.13.* It is said that *Abraham* saw Christ his daies, but we see him clea- *Iohn.8.* rer then *Abraham*, and clearer then *Iohn*, if we beleeue in him as we should. Some see Christ and not his saluation, and some see his saluation, & do not embrace it. We see Christ when we heare his word, and we embrace his saluation when we beleeue it: they see him that here him, they embrace him that follow him. Here if they had heard me, I wold haue searched Ierusalem with lamps, to see who sitteth in darknesse. But how can they beleeue the word of God which heare it not? How can they imbrace Christ which know him not? & al through ignorance, hauing not the means to see him, because their leaders are either blind guids, sleepy watchmen, or hireling shepheards. And surely it is a wosul case, when

shepheardes go to taske, and let their owne sheep alone sommer and winter. They sheare them, but neither sommer nor winter do they feede them. How should those people vnder their charge see Christ & his saluation, when they are so debarred of the wholsom food, and euen starued to death manie thousands of their soules, because they haue not the foode which nourisheth the soule vnto saluation? & how manie be there which are as old as *Simeon*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither do they wait for his cõming, because they haue no desire to imbrace him, and therfore they defer that, and put it off from their youth to their middle age, frõ their middle age to their old age, frõ their old age to death, and so they can haue no leysure in all their life to imbrace him. But to such as doe seek him, & wait for him with vnfained diligence, we say as the
Iohn 20. Angel said vnto the woman at the sepulchre, feare not, you seeke the Lord Iesus. How is this world set to deceiue vs? We can find leisure to do euil at any time, but we can find no leisure in all our life lõg to do good, that we may at lẽgth enioy the true saluatiõ.

I haue somwhat to say to you of this parish: A dainty was prepared for you, & you let the strangers take it from you, you were required to a fast, & you did feast your selues, you were required to come and pray vnto the Lord, & to humble your selues in his sight, that he may turn away his wrath from you, and you let the Temple stand open and emptie, for your parts, and your shops were as open, and you were about your marchandise, forsaking God, and seeking to win the vniust Mammon, and the vanities of the world.

Thy saluation.

He came not by Angels, or by men, or by anie other meanes,
Mat. 1. but onely from the alone & eternal God. He calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Mary*, but by the Angell of God, signifying that he was come from heauen. The father saw him when he was borne, the spirit came vpon him, when hee was baptized, the Angels ministred vnto him in the wildernesse, his enemies subscribed vnto him vpon the Crosse, the Virgine trauelled, the star walked, the wisemen came out of far countries to worship him. Thẽ is not this Iehouah the mighty God, whose birth is glorious, whose life is famous, whose death

Luke. 1.
Luke. 3.
Luke. 14
Mat. 27.
Mat 2.

death is meritorious? None can take vpon him the authoritie of God, but he, on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Sauiour is the true Sauiour sent from God, for all creatures beare witnesse vnto him, yea the verie diuels, with all the euill spirits do obey his voyce, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would haue followed him, but he came to bring saluation, righteousnesse, peace, truth and life, therefore few care for him. He came to saue sinners, not all sinners, nor euerie one that saith, Lord, Lord, but he came to saue penitent sinners, which turne vnto God by their repentance. Therefore he prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the sunne parcheth it, or the thornes choke it, and what comfort hath the Lilly among thornes? Therefore wisedome taketh her vnto her wings, and whispereth, saying, you shall seeke me before I come, you shall seeke me but shall not find me, because ye haue refused me when I offered my selfe to you.

Mar. 1. *Phil. 2.* *Mat. 7.* *Luke. 5.* *Iohn. 17.* *Pro. 1.*

Christ is their saluation that beleeue in him, and make much of him, and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose will they alwayes endeuoured to fulfill and not the Lords, and he sheweth them a hand vpon the wall writing their condemnation, and another catching them by the hairie scalpe, which maketh all their ioynts to tremble, and their hearts to despaire, and he saith vnto them, What doest thou here without thy wedding garment? How darest thou come to steale the childrens bread? The spirit of *Saule* worketh in him in his bed & euerie where, & he calleth for the harpe of *Dauid* to comfort his heart which cannot be comforted. And this spirit saith to *Iudas*, thou hast betrayed thy Lord and crucified him, therefore go and hang thy selfe: for euen at the preaching of saluation, the horrour of damnation, the marke of *Caine* sticketh within thee whosoeuer beleeuest not in Gods saluatiõ. But the godlie heart goeth home, hauing imbraced this saluatiõ, chewing the cud, & reioycing like the Apostles, which reioyced, in that they were counted worthy

Dan. 5. *Mat. 20.* *1. Sam. 16.* *Mat. 27.* *Gen. 4.* *Act. 5. 41.*

to suffer for his names sakes, and they say, O what a good banket we haue had this day, what delicious dainties hath God feasted vs with! and so the Bee goeth loden to the hiue, and goeth longer in the strength thereof then *Elias* did. 1. *King.* 17

Thy saluation. The only Sauior is here called saluation it selfe: for if he were called a bare Sauior only, then you might likely vnderstand it by some other Sauiour; but here he is called saluation it selfe, to shew that there is no other. For there be more Sauiours, but no more saluations, as there be many wayes to death, and yet but one death. The braſen Serpent was a figure of Christ, that they which are stung by sin, by fire, and by the Serpent which beguiled *Euah*, may make speed, because there is no remedie but to come to Christ. *Num.* 21. *Ioh.* 3.

The Papists haue found out manie saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merites, a saluation by Idols, as though Christ had least to do in his owne office, for they haue other saluations to flie vnto. They will haue it, but they will buy it, and what will they giue for it? why, they will fast so manie daies, go so farre on pilgrimages, hire Priests to say so manie Masses build so manie Abbeis, & giue so manie summes of monie to the Mõks and Friars. Therefore the Scipture goeth against them, and doth disshonour their shamelesnesse, who (like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen) heape sin vpon sinne, and euerie houre some one heresie or superstition groweth vp from this filthie roote. For what Papist dare say, that *Simeon* thought on anie of these, or put confidence in anie other Sauior, but onelie in him whom he embraced in his armes? for saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not monie, therfore he gaue them backe againe their monie, and likewise he gaue them that corne that they would haue bought with it. I would therefore wish them to say as *Iosephs* brethren did, that they haue their corne for nothing, and their monie too: let them I say be content and reioice, to say, that they haue mercie for nothing, and their workes too. For God cannot be wonne by mens works, because they profit not him, but themselues. There is no water can wash *Naaman* but *Iordan*, no water can wash the leprosie of sin, but *Gen.* 11. *Gal.* 3. 1, 18 2. *Cor.* 1. *Gen.* 42. 2. *King.* 5.

but the bloud of the Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the diuell knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the way, the truth and the life, for that life which we haue, is but a sparke & shadow of life, but he is the true and eternall life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth and the life, to leade vs therunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisdome, righteous without righteousnesse, or saued without saluation. Therefore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wilderneſſe. But as the riuer Siloa runneth through all the land of Iudæa and watereth the whole Citie of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to saue & blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs dispaire? shall Sathan? No, for he hath ouercome Sathan. Shall death? No, for he hath ouercome death. Shall hel? No, for he hath ouercome hell. Shall the Law? No, for he hath fulfilled the Law. Shall wrath? No, for he hath troden the winepresse of his fathers wrath. Therefore it was a sweete saying of one at his death: When mine inquity is greater then thy mercy, ô God, then will I feare and dispaire.

Exod. 12.

Iohn. 14.

Ephes. 4. *1.Cor.* 15. *Rom.* 5. *Esay.* 63.

Saluation is borne, therefore we were all in the state of condēnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore we were all loden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him we are all damned firebrands of hell, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankefull when he is whole, but when he is whole, it is harder to be thankfull then to be sicke. I

would faine be disprooued, that Niniueh might be saued though *Ionah* would not.

Thy saluation.

This word saluation is a sweete word, yea the sweetest word in all the Scripture, and yet many despise this worthy iewell, because they know not what it is worth, like the dawes which wold rather haue a barly corne, then a pearle or a iewell, because they know not the value thereof. O Lord what is man that thou art so mindfull of him? O man what is God that thou art so vnmindfull of him? If a friend had giuen vs any thing, we would haue thanked him hartily for it, but to him that hath giuen vs all things, we wil not giue so much as thankes. Now therefore let the rocke gush forth water againe, and let our stony harts powre forth streames of teares in vnfained repentance. We haue all called vpon you, but none regardeth vs, as though God were as *Baal*, and as though *Dines* felt no paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarse a *Simeon* to embrace him, the babe is here, but where is *Simeon*?

Psal. 8.

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. We are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the guests? The Angels and the Saints. What is the fare? Ioy, peace, righteousnesse, this is the fare, and we inuite you euery one: yet who will come at our bidding? some for want of faith, some for want of ioue, some for want of knowledge, haue dispised this holy banket, yet vnto this art thou called still,

ô soule vnworthy to be beloued.

THE

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluacion which thou haſt prepared before the face of all the people; a light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

THY *ſaluation*. This word ſaluation is a ſweete word, & holds me to it like an Adamant, for when I thought to proceed, this word ſaid vnto me, ſtay here, teach this & teach all, learne this and learne al, for it is the pith of all the mercies of God towards his children.

Chriſt is called ſaluation, becauſe no man ſhold diſpaire, & becauſe it is impoſſible to be ſaued without him, for ſaluation is only in him. Chriſt can do any thing but this, he cannot ſaue him that will not repent. He is called the ſaluation of God becauſe he came not from men, nor from Angels, nor by chance, but from God himſelfe, & therefore his name was not giuen him after the maner of men, which was, that euery father ſhould name his owne child, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his name. The Virgine, the oracles, the babes, the ſhepheards, the ſtarre, the wiſemen, the voyce of the crier, the diuels, the leapers, the ſicke, the dead, the earthquake, the Sunne, the moone, & all the creatures do beare witneſſe vnto the Sonne of God which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation according to Gods owne mind. He came not to bring eaſe and liberty, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

Luke.1. *Luke.1.* *Mat.2.* *Luke.2.* *Mat.2.* *Luke.3.* *Marke.1.* *Luke.4.15.* *Iohn.11.* *Mat.27.*

I ſhewed you how many deſpiſed this iewell, becauſe they know not what it is worth, how few *Simeons* there be in the Temple, how few *Nathaniels*, how few mē that feare God: theſe plāts

grow not on euery ground. Who would be vnthankful if he knew what the Lord giues and what he forgiues? he giues the sonne for the bastard, the Lord for the seruant, the righteous for sinners, the innocent for the wicked, and the Almighty Lord, for the sinfull sonnes of men. Do you not maruell how you can offend this Lord willingly, which hath done so much for you? Here I reproue vnthankfulnesse, securitie, and negligence, striuing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they said, His bloud be vpon vs, and vp-
Mat.27.25 on our seede. They were not like *Simeon*, who as soone as he saw him, embraced him, and reioyced ouer him. There is no shew of grace in them which shew no liking of godlinesse, neither in themselues nor in others: for this is the first part of our conuersion, to loue them that loue God, and so they are drawne to the
Gen.7. Sonne. No man will build an Arke vntill the floud come, no man
Gen.42. will seeke for corne vntill the famine come, and scarse *Lot* will
Gen.19. be gone out of Sodome before the time of execution of Gods wrath do come vpon them. We preach vnto you, and call vpon you, we haue euen wearied our selues among you, we haue reproued you for sinne, and we must still reproue you vntill you amende: now therefore if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if ye haue any goodnesse in you, if you haue any leasure to be saued, turne backe now from doing euill, come out of hell, and plucke your limmes out of the clouches of the Serpent, for verily we haue not done so well in this city as the Niniuites did, for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath restored that which he hath taken by extortion, vsurie, and wrong? Surely they that haue done thus are monsters, I cannot see him, he walketh inuisible and cannot be found. The heauens trembled at the
Mat.27.45 death of Christ, the Sunne did hide his face, the earth quaked, the
51.52.53. vaile of the Temple rent in sunder, the dead bodies rose out of their graues, and all this was to shew, that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransome of vs, and of al whosoeuer throughout the world do beleeue the Gospell, and liue in obedience thereof, and withall that he suffering for sinnefull and wretched man, was a conquerer o-

uer

uer hell and all euill, and had ouercome death. The Scribes are against him, the Pharisies were against him, the rulers band themselues against him, the Atheists against him, and all the spitefull & enuious Iewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious, but God was with him and in him, by whose power he ouercame them all, and so became the saluation of God.

Dauid being to encounter with *Goliah*, *Saule* tooke and put on him his owne harneſſe, but he could not weare it, it was too beauie for his litle bodie, therefore he tooke nothing but a staffe and a few stones in a scrip, and so *Dauid* slue the pride of the Philistines, and the feare of Israell. And euen thus the Lord set his Sonne to fight with the Prince of this world, not with swords & targets, bowes and bils, but with the word and spirit of God, with the which he hath ouercome, and through him we also haue the victorie. 1. *Sam.* 17.

Which thou hast prepared before the face of all people, &c.

He speakes this to the end that the eyes of all mankind may be fixed vpon him, as the eyes of all Israell were fixed vpon the brasen Serpent in the wildernesse, that when they be stinged with the sting of that fierie Serpent which deceiued our forefathers, they may flie vnto him for helpe, least they perish in their sinne, & their bloud be on their owne heads. *Num.* 21.

Which thou hast prepared.

He was prepared long ago, as it doth most plainly appeare, for the Virgin which bare him, the place of his birth, the poore estate wherein he was, his miracles, his Apostles, his torments, his crosse, his death, his resurrection & ascension into heauen; all these were foreshewed & foretold long before they came to passe. Therefore some said, who is this that is so often spoken of by the Prophets? who is this that can do many miracles, that the Scribes and Pharisies cannot do? that can raise the dead, that can cease the winds, that can calme the waters: at whose suffering the earth quaked, the sunne hid his face, darknesse came ouer all: and being dead, rose againe by his owne power, and ascended into heauen in the sight of a great multitude? How can it be then but it must bee knowne *before the face of all people*, which was so manifest by dreames, by visions, by oracles, by power, by authoritie, and *Ioh.* 11. *Luke.* 8. *Mat.* 27. *Ioh.* 10. *Mar.* 6.

euerie thing? for there was nothing which had not a tong to speak for God. Euerie thing was prepared for him before he came to be reuealed: he came not in the beginning nor in the ending: he came not in the ending, that we which come after him might long for his second comming. He came not in the beginning, because that such a Prince as he, should haue many banners & triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and least they which should liue in the latter times should forget him and his comming which was so long before, euen as you forget that which I haue said as soone as you are gone hence. He came not in the beginning, because if he had come before man had sinned, man would haue acknowledged no need of a Physition, but when man had sinned, and had felt the smart of sin: for when they were cast out of Paradise, they ran vnto Christ, as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect ioy, perfect peace, perfect wisdome, perfect righteousnesse, perfect iustice, perfect truth, signifying therby, that notwithstãding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glorie, which was a carnall conceit, for herein they were maruellously deceiued, his father was but a poore carpẽter, and his mother but a simple woman, and he a silly babe wrapt in cloutes. Then ought not we to reuerence our Lord, and to praise his name, for that he became sò hũble for vs most vile wretches, that are worthie of nothing? yet we see how cruelly they dealt with this blessed one which came to saue them. Ignorance sate in the chaire, deceit gaue the sentence, and crueltie executed him with the most painefull and shamefull death of the crosse. O that your eyes do not dazell, and your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauiour, which came to saue them if they would, and specially in that now you see that he abased himselfe for our sakes, euen to the vttermost! ô wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you, I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands,

hands, and eate your fill of the tree of life, and the Lord will goe home with you, imbrace him and kiſſe him, entertaine him well, and hee will dwell with you for euer. But you that come hither for faſhions ſake, either to ſee or to be ſeene, to find fault with ſomewhat, or to make an hypocriticall ſhew of godlineſſe where there is none, I tell you, that comfort ſhall ſhake handes with you at the dore: marke it, and you ſhall ſee that my words are true. Shew me what it is that is better then ſaluation. I wold haue none of you to be damned if I might preuent it, nor ſo much as a peece of you to be giuen vnto Sathan, therefore I would I knew that ſtone that would kill *Goliah*, for I would ſtrike it with my might into his temples. If you will you may be ſaued, and the Lord will one day put thoſe words in my mouth that will touch your harts. Therefore now ariſe, kiſſe and imbrace the ſweet babe Ieſus, and then afterward frame your ſelues to obey him, for then the Lord will knocke at your hearts, and if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew that if it will not learne now, it wil neuer learn to come vnto God by repentance and amendment, that they may learne to kiſſe the ſonne leaſt he be angrie, and ſo they periſh in his wrath like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world, to giue light and life vnto all that returne vnto him. For God reſpecteth no perſons, but euery man of what nation or countrey ſoeuer he be, that feareth God and worketh righteouſneſſe is accepted of him, and he will fulfill their ioyes through Chriſt, yet not when we will, but according to his owne good pleaſure, and when he thinketh good. Therefore, Stay *Helias*, anon the rauens will bring thee meate, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſrael. So ſaluation is already prepared of God, & hath bin lõg ſince with fulnes of knowledge, and al excellent gifts, and he will giue them to vs when he ſeeth good. But we are like whining children, that will not ſtay till their milke be cold, but would haue it, though they be ſcalded with it: ſo we would haue the knowledge of God and libertie before we know how to vſe it. We would know the high myſteries and deepe counſels of God, before we know our ſelues, we would haue the libertie of the Goſpel, when we know

Pſal. 2.

Acts. 10.

1. Kings. 17.

Exod. 14.

no way how to vse it but in securitie. But the Lord, he will wisely giue vnto vs as it were our bellies full when he seeth it good, and when he seeth vs ready for it, who knoweth our heartes better then we our selues.

A light to be reuealed to the Gentiles, and the glorie of thy people Israell.

You haue heard *Simeon* shewing the cause why the sonne was sent from the Father, why he became man, which raigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome, and fall to beggerie. A great and wonderfull cause it was, that made Iehouah to come downe from heauen to suffer misery vpon the earth. Two other causes *Simeon* sheweth why this Messias came from heauen. The first, that he might enlighten the Gentils, which sat in darknesse: and the second, that he might be the glorie of Israell, which gloried in their sacrifices and in their ceremonies, and so had no glorie before he came, but were like the Moone when the Sunne doth shine vpon it, or like *Rachel* which despised *Leah* & became barren. And they despised the Gentiles light, like that sonne which was angrie because his lost brother came home again, or like those labourers which checked the Lord of the vineyard, because he gaue vnto the other labourers as much as hee gaue vnto them. But the Gentils are like *Leah*, who being despised became fruitfull. *Simeon* reioyced in Christ, not only for that he was the glory of Israel, but also for that he was the light of the Gentils. Shal the head be sorrowfull because the hand is well? nay rather the hand should be glad because the head is well, and the head because the hand is well. The father should be glad because his son is stronger then himself, the mother shold be glad because her daughter is wiser then her selfe, the brother shold be glad, because his brother is richer thē himself, the mistresse shold reioyce, because her maide is a better housewife then her selfe. But wee enuie our brethren and our neighbours, because they are better then we, and because God hath blessed them with temporal or spirituall things aboue vs: if we see that they haue learning, then we enuie them for their learning, if hee haue more giftes, we enuie him for his giftes, if hee haue more knowledge, wee

Gen.29.

Luke.15.

Mat.20.

Gen.29.

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enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuie him for his riches, and how can we reioyce when euerie bodies good is our euill, and euery bodies ioye is our sorrow? But fixe your eyes vpon Christ alone, and hee will fulfill your ioy, if you looke not backe to Sodome like *Lots* wife. If you loue ioy and gladnesse, *Gen.19.* Christ is ioy and gladnesse: if you loue comfort, why, Christ is the comforter of all that beare his Crosse: if you loue life, Christ is eternall life: if you loue peace, Christ is peace: if you loue riches, Christ is full of heauenly riches, and full of liberalitie to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, and they haue more ioye in Christ alwaies and in all things, then the richest, and most glorious and sumptuous Prince in the world, then *Salomon* himselfe had in worldly riches, honours, pleasures, ioy, ease or felicitie. For the wicked which put their trust in riches, and make them gods of golde and money, of ease and pleasures, though they doe all that they can to fulfill their lustes, and take neuer so much pleasure, and be neuer so merrie, yet they can haue no true ioye, nor peace of conscience, for all the peace, the mirth and sport they haue, is but deceipt, all false and indurable like the grasse, greene in the *Esay.58.& 57.* morning, and withered ere night. But when the Lord doth knocke at their heartes, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, & they can haue no ioy, no peace, no rest, but they may say, in laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth mone, in riches pouertie, in glorie shame, in life my soule is euen deade, in plentie my soule wanteth all things wherein it should reioyce, it is destitute of all comfort, and possessed with all slauish feares, like *Cain*, who being Lord of all the *Gen.4.* earth, yet had no ioy in it whē God had once forsaken him. Likewise *Saul* when God had forsaken him, he had no ioy of his kingdome, nor of all his riches, and then who had more ioy, *Saul* *1.Sam.16.* the King, or *Dauid* the subiect? So then wee see that perfect ioy can bee had in nothing but in God and in Iesus Christ. Wherefore as by the streame you may be led to the fountaine, euen so let the ioye and peace of this life serue to leade vs to God which is perfect ioy and peace, and there rest, like the wise

men which were guided by the ſtar, to come to the true Sonne of grace, Ieſus Chriſt when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall bee like the reſtleſſe doue, which fluttered about and found no reſt anie way, till ſhe returned to the Arke: but we ſeeme as though we ſought him and found him, when as we do but play the hypocrites. *Salomon* ſaith, that the waies of the whore are proſperitie & welfare, for ſhe euer putteth on a vizard, that ſhe might not be knowne to be ſo vile as ſhe is: ſo vnder the colour of goodneſſe euill is alwaies lurking.

Therefore alſo is Chriſt called the light, becauſe we ſhold leaue our fooliſhneſſe, ſeeing light is come, & that we ſhould forſake our lights which are but darknes, and cleaue vnto his light, which is the true light indeed.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receiued him with thankfulneſſe, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren woman ſhould become fruitful, or the prodigall ſonne returne home againe? It is like as if an owle ſhould be conuerted to ſee light, or as if the ſtreame would returne into the fountaine, or as if an old man ſhould become yong againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed, the Iewes muſt firſt reiect him before the Gentiles receiue him: and when the Iewes did oppreſſe him, condemne him, & crucifie him, then were his armes
Luk. 14.23. ſpread vnto the whole world. When the gueſts wold not come, then he ſendeth into the high waies, to compell others that wold not come willingly vnto it. Comfort is on foot, & that which will come ſhall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons* wiſdome, and the wiſe-
Mat. 12. men came from the Eaſt to ſee Ieſus Chriſt, but we may ſay, the Lord was heere in the Temple, and I was in my ſhop, ſelling and buying, lying, deceiuing and ſwearing. Well, when he comes backe againe, I will be better acquainted with him, and ſo we e-
2. *King.* 4. ſteeme not of his preſence in anie reuerent ſort. The Shunamite
20. ſaid: Let vs build a chamber for the man of God: then we ſhould
Luk. 10. build an houſe. *Zachens* did climbe vp into a tree to ſee our Sa-

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nior, and the Lord seeing his diligence called him, *Zacheus*, come downe, for I will dine at thy house this day, and that was a ioyfull day with *Zacheus*, for then saluation came into his house, and vpō all his family: he gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale and endeuour to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

To be reuealed.

Haue an eye to the future tense, that which is not shalbe. As for example, *Salomon* was wise, but he is foolish, *Sampson* was strong, but he is weake; *Iudas* was a Preacher, but he is a traitor; *Paul* was a persecutor, but he is a Preacher; *Peter* was a denier of Christ, but now he is a bold professor of Christ; *Moses* was learned in the wisdome of the Egyptians, but now he is learned in the wisdome of God, by which the wisdome of the Egyptians is made but meere foolishnesse in the sight of God. Others, as heathen Philosophers, *Plato*, *Aristole*, *Cato*, *Crates*, and such like, were counted verie wise men in the sight of the world, yea they wrote so manie bookes full of wisdome, and also adorned with notable sentences and wittie sayings, that one would thinke all wisdome were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners, counsels, and pollicies: yet for my part I haue neither seene nor heard of any such, being wise in worldly things, and without the wisdome of God, but that they haue committed some notorious foolishnesse in the sight of all men, like *Achitophel*, of whom we reade that he was so wise a Counseller, that his counsell was like as one had asked counsell at the oracle of God, and yet see the end of him, he hanged himselfe, and all for want of the knowledge of God. It had bene better therefore for him to haue had more wisedome and lesse wit. *Crates*, *Aristotle*, *Plato*, & others of the wise Philosophers, haue either poisoned, burned, or drowned themselues, & so we see that the end of worldly wisdome is meere foolishnesse, and the foolish haue more peace then the wise: for their wisedome without the feare of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquence of words,

1. King. 3. 12. 11. Iud. 13 & 15. and 16. Luke. 6. Act. 1. Act. 9. Mat. 16. Act. 4. Act. 7. 2. Sam. 16. 23. 2. Sam. 17. 23 1. Cor. 1. 20. 2. Sam. 5.

in profunditicle of wit, to gaine craftily and spend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisedome is but vexation of the spirit; for all these without the feare of God do vs no more good then their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid though Christ brought light vnto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, sauing a few Leuites scattered vpon the mountaines, for whose sake Sodome is spared. And because these had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, Sun & Moone, beasts and serpents: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a calfe, *Ahaziah* worshipped *Beelzebub*, the Moabits worshipped *Chamos*, the Samaritans did worship vnto *Baal*: so the truth to such seemeth falshood, & error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and man was ioyned together in one person, that one man may be righteous in the righteousnesse of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse vnto the Gentiles, neither could they beleeue them: No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleeue them, for when they professed themselues to be wise, they became fooles, saith the holy Ghost.

2. *King.* 17. 30.
Iud. 16. 23.
Act. 19. 33.
2 *King.* 19. 37.
Exod. 32. 4. 6.
2. *King.* 1. 2.
1. *King.* 22. 13.
1. *King.* 16. 32.
Rom. 1. 22.

So the we see now what Christ hath done for vs, he hath bound that Serpent, which hath ouercome all the tares, so that the diuell is faine for want of better lodging to enter into swine.

Heretofore, whereas one followed God, a thousand followed *Baal*, but now kings & Princes lift vp their heads desiring Christ to raigne with them and in them. Heretofore we made our selues like the wounded man, we were spoyled, we were stript naked, & we were bathed in our blood being full of wounds, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, and we are now become true Israelites: vs which were the vile and wild Oliues, he hath grafted vpon the true Oliue, and planted vs in a fruitfull soyle. And what cause can we shew for this, but only mercie? For heretofore we were called foolish, but the Lord hath made vs wise according to the wisdom of God in these daies

Deut. 31.

by his ſpirit: but if you deſerue to be called the fooliſh nation againe, then yee are moſt vnhappy and moſt curſed. So now we haue heard that the Lord doth reueale all his counſels vnto his Prophets, and how the glory of Iſraell is now reuealed to be the light of the Gentiles. And you haue heard the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was only his mercy and his loue, becauſe mercy cannot containe it ſelfe within Ieruſalem.

A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

You haue heard why Chriſt is called light, why he is called the light of the Gentils, why the Lord did change a curſe into a bleſſing, and why the Gentiles did change darkeneſſe for light, and a thouſand Gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled vnto their owne houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light, and my light: Chriſt is our grace, your grace, and my grace: and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles was better then to the Iewes. He came into the world when the world did abound in all wickedneſſe, & ſaued vs when we moſt deſerued wrath. Wonder at this you that wonder at nothing, that the Lord wold come to bring ſaluation, to redeem our loſt ſoules, euen as it were againſt our wils: ſo that now we would not be as we were for a thouſand worlds. The blindneſſe of the Iewes was, & is wonderfull, who heard of their reiection, & of our conuerſion and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them? Therefore the rocke which ſhold haue ſaued them did ſhiuer thē in peeces, wherin was ſhewed their wonderfull blockiſhneſſe, hauing it ſo often foretold by their Prophets, figured in their Law, ſhadowed in their ſacrifices, and read in their Churches from Saboth to Saboth. Euery thing that commeth to paſſe in Churches, in Cōmon-weales, in Cities, in countries, in kingdoms, and in prouinces, theſe are all foretold in the Scriptures, and yet none do vnderſtand it, ſauing a fewe choſen ones whom God loueth. For, the comming of Antechriſt, the ouerthrow of kingdomes, the darkeneſſe of Poperie, the light

of the Gospell, the conuersion of the Gentils, and the reiecting of the Iewes, all these are set downe in the Scriptures, and yet wee cannot vnderstand it, though we heare it day by day, because we do not giue our minds to vnderstanding. Such hearers shall stād in a maze before the righteous and terrible throne of God: the dead shall rise, the trumpe shall blow, and all the world shall be in an vprore, and they shall stand quaking, when their hearing without profiting shalbe laid to their charge, and they shall say: O we haue knowen no such thing: but surely if the Iewes could come out of hell, they would admonish vs to take better heede how we heare: for we heare as though we did not heare at all, our mindes are otherwise occupied. Now when wee see any thing come to passe as it is foretold in the Scriptures, then we must say as Christ sayd, This prophesie is fulfilled, for all things that are written are come to *Scriptum est & factum est*, that is, as sure as it is written, so surely doth it come to passe. It prophecieth nothing but that which truly is fulfilled in due time, and the more often it speakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beset with pearle, so is our calling adorned with Scriptures, for so doth God tender our calling, which is so often in his mouth, and we so often in his remembrance, that he speaketh of vs in euery booke throughout the whole Scriptures, like a kind spouse whose loue is in a strange country, & he delighteth himselfe with thoughts and meditations of her: so he did long vntil the Gentils were come to him againe, like the prodigall child, whose father did long vntill he had imbraced him. When shal my prodigall sonne come home againe saith he? I will put my best garment on his backe, and my gold ring vpon his finger, and his fare shall be the daintiest morsell. *Luke.15.* And thus God longeth for our saluation, and he knocketh at our doores. Is faith here? is loue here? is one called the feare of God in this place?

And as loue maketh louers sometime to speake plainly & familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide themselues one from another: so our God speaketh sometime plainly to his Church, sometime darkely and mistically, sometime he turneth his face from his Church and deare spouse,

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as though he would not ſpeake vnto her for loue, as appeareth in the booke of the Canticles. Of the caſting off of the Iewes and calling in of the Gentiles, the firſt type or figure was *Caine* and *Abell*: *Caine* was the eldeſt ſonne of *Adam*, and *Abell* the yonger, yet God loued *Abell*, and accepted his ſacrifice, but God reiected *Caine* for his wickedneſſe, and he became a reprobate. Euen ſo doth God, he reiecteth the Iewes which were the eldeſt ſonne, the true Oliue, and the naturall ſeed, and Gods deare children if they had continued in obedience, and he taketh vs being but the yongeſt ſonne, the wild oliue, the ſeed of the wicked, and maketh vs children by adoption vnto him, only of his mercie without anie other cauſe.

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſons, *Sem* was the ſecond ſonne, and *Iaphet* the firſt, & of this *Iaphet* came the Gentiles: of him ſaid *Noah*: *God perſwade Iaphet that he may dwell in the tents of Sem*: that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheepe I haue (ſaith Chriſt) which are not of this fold, thē alſo will I bring, and they ſhall heare my voyce, and there ſhall be one ſheepfold and one ſhepheard. *Gen 9. Gen 5. 32. 9. 24. 10. 21. & 11. 10. Gen. 9. 27. Ioh. 10. 16.*

The third type or figure was *Iſmaell* and *Iſaak*, both the ſons of *Abraham*: *Iſmaell* was the eldeſt, *Iſaak* the yonger, yet *Iſaak* was choſen of God, and enioyed the promiſe, & *Iſmael* his eldeſt brother, a mocker of *Iſaak* was put away, the Lord was not with him. *Gen. 21. Gen. 22.*

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes to *Iſaak*: *Eſau* was the elder brother & *Iacob* the yonger, yet God loued *Iacob*, and hated Eſau, becauſe *Eſau* contemned his birthright, and ſold it to *Iacob* for a meſſe of potage, and therfore *Iacob* ſtole the bleſſing from him: ſo God bleſſed *Iacob*, but curſed *Eſau*: whereby is ſhewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, & hath giuen it vnto vs. *Gen. 25.*

The fift type or figure was *Leah* and *Rachell*, the two daughters of *Laba*; *Leah* was the elder, but blear or ſquint-eyed, *Rachel* the yonger beautifull and faire. 17. Therefore *Rachel* was beloued of *Iacob*, and *Leah* deſpiſed, 18. Yet *Leah* was firſt maried. 23. and alſo made fruitfull. 31. but *Rachel* alſo was after maried. 28. and *Gen. 29. 16.*

more beloued.30. and hauing enuied her sisters fruitfulnesse.30.1. & repented, God remembred her, & made her fruitfull. So Christ first maried the Iewes, and made them glorious, but whē they despised their glory, he maried with the Gentils, and they enuying their happinesse, of barren in all goodnesse, be came fruitful in true holinesse.

The sixt figure was *Manasses* and *Ephraim* the two sonnes of *Ioseph*, *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them *Ioseph* hauing brought to *Iacob* his father, that hee might blesse them, he tooke *Manasses* and put him towards *Iacobs* right hand, that he might blesse him first and more plentifully, and he tooke *Ephraim* and put him towards *Iacobs* left hand. But *Iacob* stretched out his right hand, and layd it on *Ephraims* head, which was the younger, and his left hand vppon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed vs when there was no hope left for vs.

Iosua.2. The seuenth figure was *Rahab* a harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israell sent, and in the time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and imbrace the true Israelites and messengers of the Gospell, and keepe them as safely, and defend them as diligently as *Rahab* did the spies of Israell.

Ruth.4. The eight figure was *Ruth* a Moabite: of her Christ Iesus vouchsafed to come as concerning the flesh, to shew that he came not only of the Iewes and for the Iewes, but also of and for the Gentiles, which were the lost sheepe, vnhoped for, being strangers from the couenant.

Iudg.14. The ninth figure was *Sampson*, who being a Iew, would needs marry with a Gentile, signifying that Christ Iesus wold also marry with the Gentiles, as he did with the Iewes.

1.King.11. The tenth figure was *Salomon*, who maried *Pharaos* daughter which was an Egyptian and Gentile, signifying therby that Christ wold take him a spouse among the Gentiles to marry with himselfe, as *Dauid* in the Psalmes declareth.

Psalm.45.

2.King.5. The leuenth figure was *Naaman* the Syrian, whose leprosie is turned vppon *Gehezie*, the leprosie of an heathen and ignorant

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man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sin and ignorance shold be turned from vs vpon the Iewes, who had the knowledge of the Law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the new Testamēt. For like as the Cherubins, though seuered in sūder, yet looked one towards another, and both vpon the mercy seate: so the old Testament and the new looke one towards another, & yet point at one and the same thing.

The first type or figure in the new Testament was the wisemen, which were the first fruites of the Gentiles, and came from the East, being guided by a starre: signifying that by the guiding of the word and spirit of God, the Gentiles should come from all the places of the world to imbrace Christ Iesus with ioy. *Mat.2.*

The second type or figure was Christ his going into Egypt, signifying thereby, that he should go from the Iewes to the Gentils, because the Iewes refused him through vnbeleefe, abundance of wickednesse, and want of reformation: so we see that nothing can driue away Christ but sin. *Mat.2.*

The third type was Christ whipping the Iewes out of the Temple, shewing therby that the Iewes shold be whipped or cast out of the spiritual Temple, and the Gentils shold occupy it. This (beloued) belongeth vnto vs to whom the Lord so wonderfully hath made his light to shine. *Mat.21.12*

The fourth figure is the parable of the vineyeard, which was taken from them that possessed it, and giuen to them that should bring forth the fruits thereof, and yeeld better increase vnto the Lord of the vineyard. *Mat.21. verse.33.*

The fift figure was the parable of the two sons that were bidden to go & worke in their fathers vineyard, of whom the first said, he would, and did not: the second said, he would not, and did repent, and went to labour in the vineyard: the first signified the Iewes, which made many vowes, with such a shew of godlinesse which was but hypocrisie, whom the Lord reiected and cast off, and said that the Publicans and sinners should stand in iudgement to condemne the greatest of them. *Mat.22. verse.28.*

The sixt figure, was the feast that the Lord made vnto the *Mat.22.2.*

disobedient guests whom the Lord inuited to his banket, which was only ordained for them, and who promised to come vnto it, and yet refused and would not come, but alledged slight excuses taken from their loue of earthly and transitory things aboue God. Therefore the Lord sent into the high wayes to call and compell the Gentiles to come, which came, though some left their wedding garments behind them.

Acts.10. The seuenth Type or figure, was the vision of *Peter* in *Ioppa*, when he was on the top of the house, where he saw the vessell come downe that had in it all manner of foure footed beasts of the earth, and wilde beasts, and foules of the ayre, and creeping things, where also the voyce said vnto him, *Arise Peter, kill and eate*: wherein the Lord shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the Law of God, *Verse.34.* and therefore when *Peter* was sent for to *Cornelius* house, he said: *Of a truth I perceiue that God hath no respect of persons, but in euery nation he that feareth God, and worketh righteousnesse, is accepted of him.*

Luke.15. *Luke.5.* Many other examples of our calling, as the strayed sheepe, the lost groate, the prodigall sonne, and Christ eating with publicans and sinners, which when we read we should cast our figure and say, of whom is this spoken? of the Gentiles? then it is of me, for I am a Gentile. But am I conuerted? If I be not, then haue I not fulfilled this prophecy: therfore let vs striue to do well, & to mortifie & subdue sin which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Now all these propheſies are fulfilled, the blind see, the lame go, the dumbe speake, the deafe heare, the maimed worke, the dead are quickend, the leapers are cleansed, and the poore receiue the Gospell. Therefore who will despaire, and say, light is not reuealed vnto me, whē as he seeth it to be reuealed vnto whole nations? And so solemne is our calling, as that in so many places of the scripture it is foretold, wherby we see how dearly the Lord tēdreth our saluatiō, like as a kind spouse which was lōged for, while she was in a strang country: for Christ lōged for the Gentils, till they came home again vnto him. Therfore let vs now cōsider what he giueth vs, namely righteousnes & saluatiō: first righteousnes, then saluatiō:

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first repentance, and then forgiuenesse of sins, the sun of the Gospell, least we should see heauen in hell, and light in darkenesse, and ioy in anguishes.

Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand and ouerthrow with the other by prophaneneſſe, like thoſe men which while they ſurfetted at their gluttonous tables, did call vpon God for health. Chriſt is not receiued with the left hand: if the father offering a gift, do ſee the ſonne ſtretch foorth his left hand, he will withdraw his gift from him. I ſay let vs not contemne our light as the Iewes contemned their glory. For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great and mighty kings haue earneſtly deſired to ſee, and Princes haue laid downe their crowines to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, & go to the banket, vnto which a thouſand meſſengers haue inuited vs, and alledge none excuſes: ſay not, *I haue maried a wife, I haue bought Oxen, I goe to ſee a farme, &c. and therefore I cannot come*, neither will I come. Well do ſo, if that ye will needs: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another: and *Eſau* ſhall weepe for the bleſſing but ſhall not haue it.

Mat. 13.

Mat. 22.

Heb. 12.

But giue me a reaſon I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him, or the child of God, which doeſt not loue him, or the diſciple of Chriſt, which doeſt not learne of him: yet his raine falleth vpon all, the iuſt and vniuſt, and he giueth thee all things for nothing: the ſunne doth giue his light for nothing, the deaw doth giue his moiſture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her fruit for nothing.

What ſhall we do then when the ſunne ſhineth? We muſt not do as we do in the darke, for then men ought to betake them to their labour. Learne of the ſauage beaſts, who as ſoone as the day ſprings, betake them to their trauell, and euery bird welcommeth it with many a ſweete ſong. Chriſt is light, and this light is come: therefore hee that ſeeth not now is blind. Are not they then blind which yet ſee not that prayer for the dead is vaine, needeleſſe and bootleſſe? But thicke darkneſſe muſt haue a mighty light

Rom. 13.

Epheſ. 5.

to chase it away. So that he which beginneth to roote out some error or superstition, at the first shall haue much ado, for custome and naturall corruption are the first causers of heresie, and shall crie against her in the maintenance thereof: and withstanders of reformation shall say, great is *Diana* of Ephesus, and so for a long time they seeme to wash the Ethiopian or the blacke More, the more they wash him, the more they gall him, & yet he is an Ethi-
1. *Sam.* 5. opian still, but in the end the Arke standeth, and *Dagon* falleth downe, and truth triumpheth ouer falshood, hauing got the victory, & light chaseth away darkneſſe with the brightneſſe thereof. Why then doth this darkneſſe continue amongst vs still? To him that asketh what Scripture hath you against it? it is sufficient to answere, what Scripture haue you for it? For if the word command it not, God reiecteth it & will say, who hath required these things at your hands? But what is this, for euery idle word you must giue account, as our Sauiour Iesus Christ sayth, Mat. 12. And whatsoeuer is not of faith is sinne, Rom. 14. 23. They aske, what, shall we not say God be with them. Why shold you? Why (say they) must we say nothing? What if thou do not? What saiest thou, when thou mentionest the death of thy first fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doest thou lesse loue these, not praying for them, then thou doest them for whom thou saiest, God be with them? &c.

But thou hast speeches inough to vse, if thou wilt needes say somwhat, and leaue such superstitious and offensiue sentences: if he be a good man, thou maist say, the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maist say, God graunt we may do better then he hath done, & that by his fall we may learne to rise from sinne, or some such thing: whatsoeuer he be, thou maiest say as Dauid said of his child, giuing a reason why he would not pray for him any longer being dead: Can I call him backe againe? I shall go to him, but he shall not returne to me: or any other words, so they be wise, and therefore not against the word. What then is to be done? As *Iacob* sayd to his wiues and children, Giue me your idols that I may burie them: so say I vnto you, giue me your superstitions that I may bury them, that they may remaine with you, or in you no lõger, to the dishonor of God, offending of your weake brethrẽ, or to my griefe. For I am

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iealous ouer you, and becauſe you are mine and I am yours, ô that my voyce were as the whirlwind, to beate downe, root out, and blow away all your ſuperſtitions, that they may no longer raigne among you: or rather, ô that Chriſt which is our light were come into vs all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe: of all, not of mind onely, but of will alſo, and of workes, that we no longer would walke in darkneſſe, for few haue the will to walke according to the word, either in darkneſſe or light: we can ſee to ſinne in the darke as well as in the light, and do rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are affraid of the light, but aſſured be we, where light is not, Chriſt is not: for Chriſt is light; and let none be affraid to ſeeke this light, which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue will ſhew it ſelfe, and good things can not now hide themſelues, for he that is light doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in the darke, but he which ſtumbleth in the light is not verie ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at euerie ſtraw when we walked in darkneſſe, for then wrath had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penurie had a fall, ignorance had a fall: or if you will, pride roſe and we fell, luſt roſe, and we fell, &c. *Ioh. 1.*

Were Egypt as light as Goſhen, we ſhould haue idolaters as ioyfull as true worſhippers, but there is palpable darkneſſe, tedious, fearfull, and of long continuance in Egypt, cleare light only in Goſhen: therefore flie Egypt, but if thou liue in Egypt, that is, walke in darkneſſe, or commit wickedneſſe, though thou ſin in the darke, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now giue ouer darkneſſe, and arme thee with light, for our life ſhineth like the light, therefore now we ſhould be Iſraell, for Iſraell is reuoked.

But manie ſcrolles may be writen of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidell: he that beleeueth not God, is an Atheiſt: he that worſhippeth any thing more then God, is an idolater: euerie mans conſcience ſhall condemne himſelfe. Yet men will leaue

godlineſſe for riches, but they will not leaue their riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion as many do now their gold and their riches: ô intollerable wickedneſſe! For manie there are which could be content neuer to die, but liue euer here with their riches and pleaſures.

And is not the godly more deſpited for his godlineſſe, then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs then the limbes of Sathan? So dearely doth euery one loue ſinne, and drawes ſinne vpon ſinne, till there be a chaine of manie linkes and monſters therein drawne moſt lothſome. And though we of our ſelues run ſwiftly to hell, yet the moſt driue vs to make vs hie faſter: they come vnto vs and ſay, your fathers loued vs well, and ſaid vnto vs, if you will be faire, you ſhall be wiſe, if you will be drunke, you ſhall be rich, &c. Yea euerie one pointeth, and ſheweth vs the way which leadeth to deſtruction: and how few are the number of them which ſhew vs the way of vertue and godlineſſe?

And thus we are euen as forward as thoſe Iewes which ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeares ago, when ignorance ſpread ouer all, and all Egypt was ſmitten with darkneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt, or an Epicure which liues without God in the world? We haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light, but we had rather he had brought darkneſſe, for we loue darkneſſe more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darkneſſe, for we cannot abide light, but are like an owle which flyeth out of a bare field frō the light of the day, ſuch a death is day vnto vs. Faith is flowne away, truth is become a pilgrime, and euerie ſtring is out of tune. He which ſhould weepe and be ſorowfull, laughes: and truth is brought to the ground, yea poore truth is euen perſecuted to the death: but ſinners are ſtubble, and their ſentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſin, and giue it gall to eate, & when you haue done ſo, ſet a crowne of thornes

thornes vpon the head thereof, and when you haue thus crowned it, make it cary the crosse, and when it hath carried the crosse, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it: and when you haue buried it, roll a great stone vpon the head of it, and set watchmen to keepe it, euen fasting and prayer, that it may neuer arise againe to raigne any more; the which the Lord for his mercy sake grant. Amen.

THE CALLING OF IONAH.

Ionah. 1. 1. 2.

1 *The word of the Lord came to Ionah the sonne of Amittai, saying,*

2 *Arise, and go to Niniuie that great Citie, and crie against it, for their wickednesse is come vp before me.*

YOu haue heard the sweete song of old father *Simeon*, like the pleasant song of a sweete bird before her death, setting foorth the ioy of the righteous which embrace Christ Iesus. Before Christ Iesus vouchsafed to come vnto vs, we wold not come vnto him, but in al our doings we wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him without all hope of mercy from vs. So we continued like flies which flutter about the candle till they haue consumed thẽselues. When we had done asmuch as in vs lay to driue him away frõ vs, then he saued vs, & recompenced good for euill vnto vs. So that if God had loued vs no better then we loued our selues, we might haue perished in our sinne, & our bloud should haue bin vpon our owne heads. If Christ be the light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but many do shut their eyes against it, lest they shold see, & not only many smother their owne light, but the Sun saith vnto the Moone, shine not, & the Moone

saith vnto the starres, be not bright. And many haue smothered their light so long, that the dampe hath put out the candle; & thus they labour to bring the darknesse of Egypt vppon *Goshen*: so that their eies haue forgotten to see, & so many go out of the way because they would not looke vpon the candle, and the diuell giueth to euery one that which he wisheth, so it may be for his hurt. But who can but pitty, that with the same *Manna* which commeth from heauen & feedeth many to life euerlasting, so many are poysoned and find in it nothing but the sauour of eternall death.

The Iewes had no cause to enuie our light, for he gaue them glory: he was poore, and yet he gaue them riches: he was counted base, and yet he made them honorable, he was contemned, and yet he made them beloued; they were full of darkenesse, and he bought them light, but they cõtemned this light, & so procured their owne condemnation. And therefore how it is come to passe, that they are become vagabonds vpon the earth, & most cõtemned of all other nations, and euery people haue a dwelling, whereas since they prophecied euil vnto themselues, saying, his bloud be vpon vs and our children, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory, but if thy glory consist in beauty which fadeth, in gay cloth which weareth, in wealth which wasteth, or in gold which rusteth, then Christ is not thy glory.

We haue gone long with an old man, & now we haue lost him, but we are loth to part with him, he is such a good companion, neuertheless we hope to find him againe in *Ionah*.

We haue gone but slowly with him, as with an old man that is not very swift of foote, but now we must run with *Ionah* as with a post, least *Niniue* be destroyed.

The prophetie of Ionah.

I neede not to shew the authority of Prophets: but concerning their sorts and difference, there are three sorts of Prophets. The first were such as called vppon the name of the Lord in prayer for the people, and receiued an aunswere from the Lord in the peoples behalfe, of which sort was *Samuell*, and these were called Seers. A second sort of Prophets were such as God raised to expound the Law & declare the will of God vnto the people, when

1. *Sam.* 10. 9.

the

the Priest and such as should do so, were slacke in their callings, of which sort was *Esay, Ieremie, Ezechiel, Daniel, Hosee, Ioel, Amos, Obadiah*, and the rest of the holy Prophets. A third sort were such as haue bene since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in the 11. of the Acts, and 28. verse.

Now in the second sort of these, was *Ionah*, whom God sent to declare his will to his people, vnto who also the Lord did reueale the subuersion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, the calamities that were to come vnto the sonnes of men for iniquitie and rebellion against God.

As all wise men were not borne at once, nor liued together; so these holy Prophets haue not bene at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might be reuealed, but as much as was sufficient for them euerie one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his lawes: but the Patriarks left some to the Prophets, and the Prophets left some to the Apostles, but they haue left none for vs, but they haue all set opē the whole will of God vnto vs, and euerie Prophet now bringeth only gold, mirrhe and frankensense, like the wise men which came to see our Lord.

There are three things which moued me to take this storie in hand aboue all others. First because you know the storie, & therfore can the better conceiue of the matter as I go forward with it. Secondly, because it is briefe and doth containe a great deale in a litle. Thirdly, because it is most agreeable for the time and state of this sinfull age wherin we liue, & therefore most conuenient for vs. It is manifest that *Ionah* liued in a verie troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* king of Israell, a wicked king, though not he that is called the *Ieroboam* that made Israell to sinne. For of this second *Ieroboam*, in whose time he prophecied, it is written. 2. King. 14. 24. he departed not from anie of the sinnes of *Ieroboam* that made Israel

to sin, which commendeth the holinesse of *Ionah*, in that he in the midst of the corruptions wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to be a Prophet among the people of God. For he had prophecied in Israell before he was sent to *Niniuie*, as the word also doth argue, which layeth open and magnifieth the great loue of God, in that he sent a Prophet to admonish this vngodly people, whē as he shold haue sent a thunderbolt to terrifie them, or rather vtterly to destroy them: so that there mercie stept before iudgement.

2. King. 14. 25

His name was *Ionah*, which signifieth a doue, which admonisheth vs, that as we labour to be as wise as serpents, so we should also desire that we might be as simple as doues. His fathers name was *Amittai*, which signifieth truth. I would that truth were euerie Preachers father.

There are two speciall things contained in this historie. The
1 first, the great mercie of God shewed to three sorts of men: the Niniuites, *Ionah*, and the mariners. In respect of the Niniuits, that he sent a Prophet to Niniuie, a citie of the Gentiles, which were strangers from the couenant, from the promise, and strangers from the common wealth of Israell, and conuerted them by his
2 preaching, and so spared them now. In regard of *Ionah*, that being, for his disobedience in flying to Tarshish, when he was sent to Niniuie, throwne into the sea, he prepared a great Whale to swallow him, & in his belly, euen in the bottome of the sea, where there was no hope of life for him, preserued him, and after three dayes deliuered him thence safe, and then cast him not off, but continued him in his calling, and wrought powerfully by him, both in the ship, conuerting the idolatrous mariners, and in Niniuie, humbling the king and the whole citie. And lastly, when he
3 had most vnworthily doubly murmured and iustified himselfe against God, he contented himselfe with gentle and mild reproofe of him. In consideration of the mariners, that hauing bin idolaters all their liues, and now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, so that they called vpon him, and sacrificed, and made vowes vnto the true God, & by his mighty power hauing the wind and seas calmed, were then and for euer saued.

The second thing is *Ionahs* fall, and rising againe. His fall, first sinning

ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: ſecondly ſuſtaining his puniſhment, manifold and long feares, caſting into the ſea, and continuing in the Whales bellie three dayes, and afterward his reproofe and conuiction. His riſing, firſt repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his dutie, crying againſt Niniuie courageouſly.

We haue ſeene *Ionah* a far off, if we would we might ſee him nearer. He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward. Therfore let vs prepare our eares to heare, and receiue the word of God preached by his Miniſters, and let vs thinke that *Ionah* is come againe to our houſes to preach, and whether it be fortie dayes, or fortie weekes or fortie yeares, they that liue like *Sodome*, ſhall be puniſhed like *Sodom*. But as our Sauiour ſaid to his Diſciples: *Pray that your flight be not in the winter, nor on the Sabboth*: ſo ſay I vnto you, pray that the Lords comming be not on the weeke dayes, for if he come then, how ſhould he find you? Therefore I pray you learne at leaſt now, and giue good eare, that you may heare ſufficient for all the weeke. *Mat.24.21.*

The word of the Lord came to Ionah the ſonne of Amittai, ſaying, Ariſe and go to Niniuie, &c.

Herein I obſerue, that *Ionah* went not before he was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall calling and commiſſion from the Lord himſelfe: for it was vnmeet to caſt the childrens bread vnto dogges, vnleſſe he had a ſpeciall commandement from God ſo to do.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or authority from God, as *Aaron* had. And although they haue not their authoritie in that forme & maner as *Ionah* had his (namely) as it were by word of mouth, euen from God himſelfe, *Ariſe and go to Niniuie*; yet they muſt haue their warrant from him, elſe their calling is vnlawfull. *Heb.5.4.*

But now here is another authoritie crept into the Church, that makes ſo many Idols, which haue eyes & ſee not, tongs & ſpeake not, eares & heare not, & that is this, when one ſtalleth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirit. But this gal wil not hold ſpurring. Further I obſerue, that as the word

of the Lord came to *Ionah*; so the word of the Pope came to his Priests, Iesuits and Seminaries, but so & in such sort manie times, that they are drawne to Tiburne while Masses are said for them at Rome.

The word of the Lord came vnto Ionah, &c.

That which came vnto him was not alwaies with him, but so it was, that when the word of the Lord came vnto any of the Prophets, then they were well furnished with abilitie to teach, to preach, to reproue, or to command whomsoeuer the Lord wold haue so handled. As by example: *Nathan* the Prophet bad *Dauid* the king that he should build a Temple. 2. Sam. 7. and 1. Chron. 17. And a litle after he came & bad him that he should not build it. Where we see, that when he bad him build it, then the spirit of the Lord came not vnto him to bid him so to do. And therefore the spirit of God came vnto him the verie same night, and bad him that he should go to *Dauid*, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his spirit and his word are constant, and therefore neuer saith and vnsaith one thing.

2. *Sam.* 7
1. *Chron* 17

Againe the Prophet *Elisha* said, 2. King. 4. that the Shunamits heart was grieued, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same word whereby the Lord hath, & doth reueale marueilous things vnto his Prophets, was not now vpon him, neither is alwayes vpon anie Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaseth him.

2. *King.* 4.

Also *Daniell* said, that the Lord did not reueale the kings dreame vnto him, for anie wisedome that he had more then anie liuing, but only for the kings sake, and for the poore people of Gods sake: and so you must thinke of vs that are the Ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for anie wisedome or worthinesse that is in vs, more then other men, but for your sakes, and that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good. From the calling we come to the charge.

Dan. 30.

Arise and go to Niniue that great, &c.

God

God commeth and findeth vs all asleepe, then he bids vs arise, for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter*: When thou art conuerted strengthen thy brethrē, teaching them by your experience. Now adayes men take vpon them to reproue others for committing such things as themselues haue practised, and do practise without amendment, notwithstanding their diligence in teaching others their dutie: they can teach all the doctrine of Christ sauing three sillables, that is: *Follow me*. Therefore these are like some Taylers, which are very busie in decking and tricking vp of others, but go both bare and beggerly thēselues. Yet they will not let vs plucke out the moate that is in their eyes, vntill we haue plucked out the beame which is in our owne eyes. *Luk.22.30.*

Go to Niniuie.

Niniuie was the greatest and the auncientest Citie in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it rather for the greatnesse & beauty thereof, then for the name of *Asshur*, which was the builder and first founder thereof, as we reade in the booke of Genesis. It had a faire name, but foule deeds, like this Citie. *Gen.10.12.*

Go to Niniue, &c.

God would not suffer any people to be vntaught, therefore he hath written his name in great letters easie to be read of all. The heauens declare the glory of God, & the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voyce heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowen of God. For his eternall power and God-head are seene by the creation of the world: but especially he teacheth some by his word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodome, *Moses* to Israell, and here *Ionah* to Niniuie. But when *Paule* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia. Then came they to Mysia, and sought to go into Bithynia, but the spirit suffered them not. *Psal.19.1.* 2 3 *Rom.1.19.* 20. *Gene.6.* *Gen.19.* *Act.16.6.*

Go to Niniuie.

The Iewes would not heare the word of God by *Ionah*, and

therefore the Lord sent him to Niniuie. They that grieue the spirite, quench the spirite. Then goes the Prophet from Samaria to Niniuie, The word was in Samaria, it went thence to Niniuie: the Gospell was at Ephesus, it is come into England: it is gone out of the Citie, but it may depart from England againe. If any thinke that he standeth, let him take heede least he fall.

Reu. 2.4.5. *1. Cor.* 10. 12.

But the Prophet goes from Samaria to Niniuie, that was both to shake off the dust of his feete, to witnesse against them their obstinacie and hardnesse of heart: and secondly to let them see that the wickedst Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea and that with one Sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly it may be to signifie, that the Iewes for their contempt and negligence should be reiected, and the Gentiles should be receiued into the fauour of God, that they might be an holy and sanctified people vnto the Lord in their stead.

That great Citie.

Ionah. 4. 11. Niniuie had 1500. towers in it, as some write, and 120000. litle children, as it is noted in the end of this storie. Therefore it may well be called a great Citie: but the greater it was, the more vngodly it was. For as one mā taketh sickneſſe of another: so one man is infected by the wicked words and ill example of another, and so taught to sinne the more, till the measure of sinne be full.

And crie against it, &c.

First God biddeth him, Arise and shake off all impediments, and then to go and call them to the battell, and now he bids him crie out against them, and so terrifie them. Euerie Prophet is a crier, as appeareth where the Lord biddeth *Esay* to lift vp his voyce like a trumpet. Euerie Prophet must both be plaine and bold, and this many times maketh the poore seruants of God to speake their minds as plaine and bold as if they sate in iudgement. *Iohn* was a voyce, a voyce would not serue, he was the voyce of a crier, and yet he could not make all the crooked straight, nor the rough plaine.

Esay 48. 1. *Luke.* 3.

And becauſe all the Preachers of the Gospell should crie, that is, preach zealously, in the second of the Actes it is written; The holy Ghost came downe in fire & tongues: but this fire is quenched

ched,& the tongs are tied vp,so that they who shold cry are stark dumbe:but though they cannot speake,they can see,they can see if a great benefice fall,though it be an hundred miles off,and *Pharaoh* had more care of his sheepe,then we haue of our soules.

If Preachers were not deafe, they needed not to crie one to another, but such is the dumbnesse of Preachers,& the deafnesse of all sorts of hearers,that there is great slownesse of followers,so that there is but litle good done, and but a few fruits gathered. If ye were not deafe,we need not to crie, but because ye be dull of hearing,therfore we crie with mouth,with heart,with hand,with foote,& with all the powers of our bodies vnto you,and yet how litle do you regard it?But are not ye commanded to heare aswell as we to crie? yet the cocke croweth when men are fast asleepe, yea the cocke croweth, and still *Peter* denieth his maister. *Mat.26. 70.72.74.*

Before you crie vnto the Lord,heare what the word crieth vnto you, and let not your workes crie for vengeance while your tongues crie for mercie. *Prou.28.9.*

When men heare the Preacher speake against pride, hypocrisie, couetousnesse,or anie other sin, then they looke one vpon another,as though it belonged not vnto them:but who can say his heart is cleane?

And crie against it.

Our sinnes buffet God on euerie side, as the Iewes buffeted Christ,first on the right side,then on the left side,and neuer leaue till they haue prouoked him to crie against vs.

When God cries,then we should weepe, considering wherefore he cries: for there is nothing that can prouoke the Lord to crie but sinne, and that he euer crieth against. Do what you will, and say what you will, and the Lord will not be offended with you vnlesse you sinne: but if you commit sin, he is iust,& therefore will not leaue till he haue by crying slaine either you,or sinne that raignes in you.For as an angry man euer pursueth that which he hateth,vntill he hath destroyed it; so the Lord crosseth and followeth vs with his iudgements, vntill he hath slaine that which most deadly he hateth,sinne.

And crie against it,&c.

Reproofe is the necessariest office, yet it is least regarded, yea most abhorred. For now we think,if one reproue vs,he hateth vs,

Lev.19 17. But the Lord saith, Leuit. 19. Thou shalt not hate thy brother in thine heart, but shalt reproue him, and suffer him not to sinne: noting thereby, that if we flatter any in their sinne, or see them sinne, and not reproue them for it, it is a manifest signe that we do it of hatred, how great loue and good will so euer we pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

Yea if a Preacher reproue sinne, he is thought to do it of hatred, or of some particular grudge: and to be too busie, too bitter, too sharpe, too rough, and therefore say, he should preach Gods loue and mercie, for he is a preacher of the Gospell, he tels vs of and threatens with the law, and so throwes vs downe too low: some to despaire, as though we preached the law only, or chiefly, and not the Gospell also continually, to them that loath and striue against their sinnes, though they sinne grieuously. Others, as though they were galled, will say, let him keep his text, or they will say, he is beside his booke, as though no text in Scripture reproued sin, & so of all doctrines the doctrine of reproofe and reprehension of sinne is most contemned, and least esteemed. But let a preacher preach darke mysteries, or prophane speeches, or vnprofitable fables, or friuolous questions, or curious inuentions, or od conceits, or brainsicke dreames, and any of these will be more welcome vnto them then reprehẽsion, which is most
Num.22. 28. profitable and necessariest of all. *Balaams* asse neuer spake but once, and then he reproued. Then if *Balaams* asse reproued *Balaam*, how much more ought *Balaam* to reproue asses, or such as will be no otherwise then beasts in their behauiour? But perswade your selues beloued, which is most true, though we speake as if we were angrie with you, & threaten as if we wold hurt you, & crie against you as if we hated you, yet we loue you in the dearest bloud we haue, and therefore though with persecution we preach the law to leade you to the Gospel, we preach iudgement, that you may find mercy, we preach hell to bring you to heauen; whatsoeuer & howsoeuer we preach, we do all to fil your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, present you without spot, nay glorious also as a Virgin most beautifull, to the Lord of all grace and glorie, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to crie,

but

but what should he crie? Indede it is not expressed in this place. But what then? Why then the Papistes may say that he was charged to crie against them for neglecting their traditions. Assuredly they may with as great truth and as much probabilitie, as they do gather out of diuerse places of the new Testamēt, that they ought to be obserued. But *Ionah* hath not left it doubtfull what he was to crie, for in the third chap. ver. 2. the charge is repeated, and thus expressed: go and proclaime against it the proclamation which I speake vnto thee. He was thē to crie what God hath commanded him. O that none would crie but what God hath commanded.

Ioh. 16. 12. *Ioh.* 21. 25. *Actes.* 1. 3. 1. *Tim.* 6. 20. 2. *Tim.* 1. 13. *and* 22.

But what did God command him to crie? euen that which he afterward cried, Yet forty dayes, and Niniuie shall be ouerturned. Ouerturned? yea auncient Niniuie, faire Niniuie, proud Niniuie must be destroyed. No man sits so high, but destructiō sits aboue him, and wil fall on all that presist in their defection. Iustice would haue come against them, before it cried against them, but God the most gracious would haue them cried against, that they might cry out woe and alas for their sins, so preuenting deserued & threatned vengeāce: for they hearing the crie of God, cried out of themselues, and that in great humbling to God: so God heard their cries and tooke pitie on them.

Isaiah was commaunded to crie, and hee cried: All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth when the spirite of Iehouah bloweth on it. Surely the people is grasse. *Iohn* was commanded in the spirite of *Eliah* to crie, and he cried, Prepare the way for Iehouah, make euen in the desert a path for our God. And *Ionah* was commaunded to crie, and he cried: *Yet forty dayes, and Niniuie shall be ouerthrowne*. And all the preachers of the Gospell are commanded to *crie*, and that *alowd*, not to *spare*, to lift vp their voyces like a trumpet: to shew Gods people their defections, and the house of *Iacob* their sinnes. And then also, if they thereby be truly humbled, to proclaime vnto them, their iniquity is pardoned, they haue receiued of the hand of Iehouah double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that loue the pleasures of sin, more then the glory of God.

Isa. 40. 6. 7. *Isa* 40. 3. *Mat.* 3. 3. *Ion.* 1. 2. *&* 3. 2. *Isay.* 58. 1. *Isay.* 40. 4. 1. *Cor.* 4. 4.

For their wickednesse is come vp before me. For, &c. We haue

heard the charge it ſelfe giuen, heauie newes, that a moſt beautifull Citie, a moſt rich Citie, a moſt populous City, and a moſt auncient City, muſt be ouerturned, and that within forty dayes; what is the cauſe? Their wikedneſſe is come vp before me: as if he had ſayd, Niniuie hath followed her luſtes, and forgotten the Law, to ſatisfie her deſires, ſhe hath notoriouſly deſpiſed her Soueraigne, defied all well meaning, all good dealing: and this is knowne to the iuſt Iudge, and at his barre ſhe is arrained, and her accuſers ſtand crying at the barre for iuſtice. Therefore ſhe may no longer be forborne, execution of iuſtice muſt needes be done: let her therefore prepare for death; and that ſhe may, *Crie againſt her, yet forty dayes & Niniuie ſhalbe ouerturned: for their wickedneſſe is come vp before me.*

When God ſends criers vnto a people, it is a moſt manifeſt ſigne that their wickedneſſe is come vp before him, which doth cauſe him thus to exclaime, thus to cry out againſt thē. And then if they will not repēt whileſt Gods criers cōtinue crying amongſt them, the Lord of hoſtes will riſe vp in armes againſt them.

Their wickedneſſe.

Will you ſee the Niniuites ſinnes in a ſcroll, that withall you the daughters of Niniuie may ſee, that wealth and wickedneſſe go together, proſperity and ſecurity kiſſe each other? Niniuie (ſaith *Nahum*) was like a poole of waters, moſt populous, and full of all ſtore, which to increaſe, it wholly was full of lying, deceipt, & fraud, full of robberie, oppreſſion, and all violence, a bloudy City: whereby it increaſed in wealth, they floriſhed in honor & glory, & therefore as *Zephaniah* hath it, was a reioycing, a rioting City, ſate ſecurely, and proudly contemned others, ſaying, I am, & none is beſides me. Moreouer it was the miſtreſſe of witchcrafts, a moſt Idolatrous City, yea ſold people through her whoredomes, and nations through her witchcrafts, and made other Idolatrous like her ſelfe, as 2. Kings. 16. 10.

Nahum. 2. 8 9.

3. 1 and 2. 11. 12. Zephan. 2. 15. Nahum. 3. 4.

Their wickedneſſe is come vp before me.

Sinne mounts vp on high, like the tempter which led Chriſt vnto the toppe of the pinacle to behold all the pleaſures of the world at once, and then becauſe we haue falne downe before the God of this world, and tempted the God of heauen, whether he be iuſt or no, therfore wrath ſpeakes out of the fire, Now thou haſt

haſt taken thy pleaſure, thou muſt take alſo thy puniſhment.

A moſt heauy and grieuous thing it is, if you knew what you are doing here, and what your ſins are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the diuell in ſin, but now it is too late to ſpeake of it, and where are they now? fleſh and bloud could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre and crie for vengeance to fall vpon vs, for committing ſuch hainous ſins againſt the Maieſty of God.

An arrow is ſwift, the Sunne is ſwifter, but ſinne is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, & is condēned to hell. For though *Nimrod* could not climbe vp to heauen, his ſinnes flew vp to heauen: and though we ſtay below, our ſinnes aſcend high, like the tower of *Nimrod*, but they fling vs downe to confuſion, and we become Babell. For when we ſinne we are as the ſhel-fiſh which the Eagle taketh, and flieth into the aire with, and then letteth it fall vpon the rocks, and ſo daſheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs downe low vpon the rockes of ſhame and contempt, and terrour of conſcience: and ſo hauing cruſhed vs, and bruſed our very bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs.

Is come vp before me.

To them which aske, how our ſinnes aſcend and flie vp afore God, I anſwere, God here ſpeakes vnto vs after the manner of men, who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is ſignified God had ſeene their wickedneſſe.

We faſt as before him, we pray as before him, we giue almes as before him, and we doe euery good thing as before him, becauſe we do it freely, and as it were, not caring who lookes vpon vs. But we ſinne as behind him, becauſe we hide and cloake our ſinnes, and commit them in ſecret, loth that men ſhould ſpie them: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs, we are about that which we cannot iuſtifie. And we ſuppoſe that we ſin behind him, becauſe we ſinne here below, ſaying with

our ſelues in the conſideration of our blinded hearts, as *Eliphaz*
Iob.22.12. accuſeth *Iob* to haue ſayd: Is not God in the height of heauen? and ſee the highneſſe of the ſtarres, how high are they? There-
13 fore how ſhould God know it? Should he be able to ſee through
14 the darke? The thicke cloudes are a couering to him, that hee may not ſee, and he walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholdes vs not, when men cannot ſee vs: as if God could not know, what man cannot ſpie. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but onely outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecretes of the hart, yea the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behind him with one looke: but God ſeeth all things at all times. Though we ſinne as cloſely as we can for feare of hatred, or ſhame of the world, or for any other reſpect, yet God ſaith, your ſinne is come vp before me. For though we couer it, and hide it, and colour it, yea and as it were burie it aſwell as lyeth in vs, yet all is open vnto him: therefore he ſayth, your ſin is come vp before me.

For when we ſpeake euill, he is all eares to heare vs, and when we do euill, he is all eyes to behold it. Therefore ô fooliſh man do not thinke that God ſeeth not which man ſeeth not: for when he lookes vp, he ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickedneſſe ſhould lye in darkneſſe vnrewarded, and men ſhould not be terrified frō ſinne, but rather by the example of other allured to ſinne freely ſecretly. For *Ananias* might haue gained by his craft, if God had not ſeene his heart, which men ſaw not: but God ſaw his diſtruſtfull and diſſembling and corrupt heart, therefore he loſt his goods
Actes.5. and his life too.
2.Kings.5. If God had not ſeene that which men ſee not, *Gehezi* might haue gained a bribe for his labour, when he ran after *Naaman* the Aſſyrian, and told him a lie for his profit. But God ſeeing his fetches, which mē ſaw not, turned his bribe to a leproſie, & ſo made him a leper for his labour. A fearefull example for ſuch as take bribes: yet many care not what bribes they take ſo mē ſee it not.

The

The man that ſaid, Be merrie my ſoule, and take thy pleaſure for many yeares, might haue done it, had not God ſeene him: but he eſpied him falling to godleſſe ſecuritie, and thratned him, that night to bereaue him of his ſoule. Forget it not ye that abound in wealth, whoſe cup runneth ouer. If God had not ſeene *Achan* take vp the peece of gold, he had kept it to himſelf for his labour, and no man ſhould haue knowne where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſrael. O Lord, what is man that thou ſo watcheſt him! *Achan* would neuer haue ſtolne if he had knowne that God did ſee him. *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale the owner looking on thee? Wilt tho ſpeake treaſon in the kings hearing? Neither would we lie, nor ſweare, nor ſteale, nor hurt, nor be prophane at anie time, if we conſidered that the Lord ſeeth vs, and remembred that he watcheth vs: if we would do thus, ſinne might go a begging for want of ſeruice. Therfore if you will marke but this part of my Sermon, that God ſeeth all, you would refraine from thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame will not do before men: and you would ſay euen whē your hand is at it, I wil not do it, becauſe the Lord ſeeth me. But as when we ſinne though in ſecret, he is all eyes to ſee vs, and when he ſees it requiſite to make ſome examples, to teach all that when man cannot nor will not diſcouer vs, he will ſhew that he ſaw vs, thē he is all hand to puniſh & plague vs, & in the end to root vs out frō all our pleaſures: ſo when we repent, he is all mercie & loue, & when we amend our liues, and leaue all our wicked wayes, to walke before him euer after in holines, then he is al truth and righteouſneſſe to forgiue vs all our former wicked life, and to waſh vs from all our vncleanneſſe. Now therefore repent thee of all the euill that thou haſt done, lament truly, run and hie thee as faſt as euer thou canſt to the throne of grace, proue whether thy repentance will not as boldly ſtand before God, & as powerfully crie for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cried, Fallen is, fallen is Babylon the great, Reuel. 18. 2. though he cried vehemently with a loud voyce, cried not ſo audibly as thou ſhalt heare the ſpirite of truth crying and aſſuring thee thy ſinnes

Luke.12.

Achan Ioſu.7.

are forgiuen thee, the God of glorie loueth thee; sinne shall no longer raigne in thee, no euill shall hurt thee, no good thing shall be wanting to thee, all things shall worke together to the best for thee. Wilt thou anie more? he shall euer dwell with thee, in whose presence is the fulnesse of ioy, and at his right hand pleasure for euermore. Repent therefore, but repent truly, loath all sinne, grieue that thou hast committed anie, flie euerie sinne, yea whatsoeuer occasions of it, and all appearance of euill: but loue the truth also, and follow all holinesse, and as much as in you is, haue peace with all men, and the God of peace will increase your peace in Christ Iesus.

Rom. 6.14. *Psal.* 91.10 34.10. *and* 84.11. *Rom.* 8 28. 2. *Cor.* 16. *Psal.* 16.11 1. *Thes.* 5.22 2. *Thes.* 2. 10. *Heb.* 12.14.

All which euen this point that we speake of, *viz.* whatsoeuer we do God seeth vs, most suciffiently assureth vs of: for this so often repeated speech, Reuel. 2.2. 9.13.19. and 3.1. 8.35. *I know thy vvorks*; is spoken as to rouse the dead Sardians. 3. 1. and to heate the luke-warme Laodiceans. 3.15. so to commend the faith, hope, loue, patience, &c. of the other Churches, and so to stablish and set them forward therein, knowing he is iust, and a liberall rewarder of them that seeke him. Heb. 11.6.

Their wickednesse is come vp before me. Sinne once commited castes no doubts of comming presently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint Spies that went to the land of Canaan, which say, that iourney is farther then you are able to go all your life, the way is like a thicket, and the doore like a needles eye: therefore it is impossible for you to come thither. But when you send faith, hope, and loue (those messengers of peace and truth) they will bring you word, saying, your ruffes must be ruffled, and your fardingals crusht, pride must be put off, and other sinnes, and none shall be kept out of heauen, but such as loue the world better thē heauen, or such as will take thir sinnes with them, for they be vnseeming the fashion of that countrey: so that ere we come thither, we must leaue them, like the shadow when we go into the doore, and we must shake hands with them, and bid them farewell.

THE

THE REBELLION OF IONAH.

3 *But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo he payed the fare thereof, that he might go with them to Tarſhiſh from the preſence of the Lord.*

THE charge giuen to *Ionah* hath hitherto beene ſpoken of, now it followeth to be ſhewed, how it was by *Ionah* diſcharged. Firſt *Ionah* rebelliouſly neglected it, then being chaſtized, and ſo repenting, he faithfully diſcharged it. Firſt therefore let vs conſider his rebellion, afterward we ſhall ſee his correction.

But Ionah roſe vp to flie to Tarſhiſh, from the preſence of the Lord.

We cannot ſtand to ſpeake of *Tarſhiſh*, nor what it is to flie from God, but this ſhall be our meditation: *Ionah* the Prophet was commaunded to go to Niniuie, and there to crie out againſt ſinne, to preach againſt pride, and all kind of vngodlineſſe, thereby to reclaime them, and ſtirre them vp, in laying open their ſinne, and the puniſhment which hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of God thereby deſerued. How beautifull ſhould haue bene the feete of him that ſhould haue brought ſo powerfull a meſſage, as ſhould haue wrought ſuch an happie effect! How bleſſed ſhould Niniuie haue bene when the Lord had vouchſafed them ſo great mercie? but ſtill one flie or other marres the whole boxe of ointment: as ſoone as hee was commaunded to go thither, Sathan ſtood in the gap, and entiſed him to go to *Tarſhiſh*, for hee thought, that if hee could let *Ionah* from going to Niniuie, then firſt of all he ſhould put a ſingular Prophet out of Gods fauour, and bring vpon him ſome iudgement, not onely inward, as tor- *Eccl.* 10. 1.

ment of conſcience, decay of gifts, or the like: but viſible alſo, whereby the people to whom he had preached might thinke hee was ſome falſe Prophet, as they are euer ready to condemne for hated of God, whom they ſee grieuouſly afflicted. And ſo ſecondly the people ſhould be hardened in their ſinnes, and obſtinatly contemne euer after, him, his like, and their preaching too. And thirdly, the goodlieſt, the moſt populous, and the wealthieſt Citie in Aſſyria ſhould be deſtroyed, the good with the wicked, the young with the old, one with another, all ſhould vnrepentant dye in their ſinnes, and ſo the very Angels in heauen ſhould mourne. So that he thought he ſhould by ſtopping *Ionah*, euerie way gaine well by his labour. Therefore he comes to *Ionah*, he flatters him, he tēpts him, thus he begins with him; It is good that men looke before they leape, haſt makes waſt, words are not alwayes to be takē as they properly ſignifie: one thing is oftē ſpoken & another meant: but thinkeſt thou God meaneth thou ſhouldeſt go to Niniuie? Why? doth he regard Idolaters, and his profeſſed enemies, ſo that to haue them admoniſhed of their ruine, he will bring ſhame vpon his owne people? for the very going of a Prophet from Iſraell to preach to Niniuie, muſt needs proclaime that there is more hope of moſt ſinfull Gentils thē of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne nation, thine owne brethren, thine owne bloud, the choſen of God? or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them? What? for thy faithfull prophecying here among Gods people, will God thinkeſt thou recompence thee; thee whom he hath made reuerend, and to be honored of Kings and Princes of Iſraell: recompence I ſay thee with ſhame and contēpt among heathens, yea with a cruell death, or with a more miſerable life? For what other ſucceſſe may be hoped for at the Niniuites hands of ſuch a meſſage by thee? for thou knoweſt they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in, for if thou ſo doe, who will not count thee rather a mad man then Gods Prophet? but at large, that there is one al-ſeeing, moſt iuſt, Almightie, and euer liuing God,

and no mo? and ſo all their gods are no gods but Idols: and that they aboue all other haue giuen his glorie to ſtockes and ſtones, worſhipping them for Gods, alluring and enforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, & moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like, and therefore haue ſo prouoked him that is moſt merciſull and patient, that hee will without all pitie deſtroy man, woman, young and old, high and low amongeſt them, yea their verie citie alſo, and all that is therin, whereby they haue bene ſo wicked, and that within fortie dayes. When, I ſay, thou being a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vtterly condemne them and their gods; will not the beſt of them mocke and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be readie to teare thee in peeces, put thee to exquiſite torments, condemne thee to ſome horrible death, or continue thee in intollerable paines, in a moſt bitter life? No queſtion. Thinke not therfore that thy good God, thy moſt kind and tender father will recompēce thy faithfulneſſe, with ſending thee ſo farre to ſuſtaine ſuch miſerie. It were impietie to thinke he willed it, it is blaſphemie, treble blaſphemie to think he cōmands it: for it is to cōdemne him of vnkindnes, for thou haſt ſhewed feruēt loue: of vntruth, for he hath promiſed it ſhould go well with the iuſt: of iniuſtice, for godlines ſhould haue the reward due only to wickedneſſe. Yea he ſhould ſeeme contrarie to himſelf, to charge thee cruelly to murther thy ſelf, which hath commanded all to kill none, if he ſhould will thee to prouoke that bloudie citie ſo. But the verie thing it ſelf alſo argueth, God meant nothing leſſe thē to cōmit thee to ſuch danger, or that thou ſhouldeſt do to the proud Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo crie againſt that citie? to make them flie, and ſo to free them from deſtruction? How ſhouldeſt thou then not be found a falſe Prophet and God a lyer? What then? To bring them to repentance & then to ſpare them? How ſhould not God ſo againe be found vntrue, & thou his lying meſſenger? What then? To conuert them, & ſo to deſtroy them? what iuſtice were that? & how contrarie to to his promiſe to *Salomō*? 2 Sam. 7. 14. Therfore it is manifeſt God

meant not thou ſhouldeſt go and crie ſo againſt Niniuie: but ſignified that thou wert as good, for anie good may be done here, to exclaime ſo like a franticke man againſt Niniuie, as to preach in Samaria anie longer now. Men here are ſo hardened that they contemne all, part are ſo cloyed that they loath all, the beſt part litle eſteeme all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou ſhouldeſt for a time, to make the word precious, and to ſharpen mens affections towards it, giue ouer preaching here, & where thou wilt refreſh thy ſelfe awhile. Now here thou mayeſt not be idle: at Tarſhiſh thou mayeſt be quiet: thou maiſt at Tarſhiſh that famous citie, among the ſtrangers of manie countries heare manie ſtrange things, much delight thy ſelfe in the varietie of their manners, in the abundance of all things with great pleaſure liue. No time ſo fit as this to ſee the world. At Iapho thou canſt not want ſhipping thither. Seeme not to make ſmall account of this kindneſſe of God, defraud not thy ſelf of thy granted good.

Thus Sathan is euer croſſing, tempting, entiſing vs when we are or ſhould be addreſſing our ſelues to do the will of our God. So was *Moſes*, *Ieremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelf tempted, being about moſt notable works. What ſaid our Sauiour to *Peter*? Sathan hath deſired to ſift you and winnow you as wheat. Who are theſe whoſe perill Sathan ſo carneſtly deſireth? Euen *Peters*, and *Iames* and *Iohns*. No maruell, for Chriſt himſelfe, though acknowledged the ſonne of God, was moſt fiercely aſſaulted of the tempter fortie dayes, and then indeed was left, but it was only for a ſeaſon. Luke. 4. 13. Therefore neuer dreame of a truce with Sathan whoſoeuer thou be, whatſoeuer thou art about to do. For the enemie, the enuious foe, the tempter, the falſe accuſer goeth about continually ſeeking whom he may deuoure. Now his manner of tempting is, firſt and moſt vſually with flattering, but yet verie often with moſt terrible threatning. For whatſoeuer we do or feele, commeth from one of theſe three ſpirits, the ſpirit of Sathan, the ſpirit of God, or our ſpirit. Now our own ſpirit of it ſelf is alwayes occupied about worldly things, ſeeking delights in pleaſures, not diſquiet by threats. The ſpirit of God is gentle, louing and meeke, not forcing, nor threatning.

Exod. 3. 11. & 4. 10. 13
Ierem. 1. 6.
Ezec. 3. 14. 15.
Nehe. 2. 19. 4. 2. 8. 5. 5. 6. 5. 6. 7. 10.
Luke. 22. 31. 32.
Mat. 4. 1.
Luke. 4. 2. 4. 13.
1. *Pet.* 5. 8.

There-

Therefore Christ saith, If any will follow me, let him deny himself and take vp his crosse daily, &c. And marke his spirit, he saith not, you shall follow, but you shall denie your selues, and take vp your crosse, but if anie will follow me, let him denie himselfe and take vp his crosse: (*Let him.*) The same is to be seene in the Canticles, where he saith: Open vnto me my sister, my loue, my doue, my vndefiled. For mine head is full of deaw, and my lockes with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though he had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denyed, yet he went his way mildly, without anie threats. But the spirit of Sathan takes another course. For when by lying, and decipt he cannot allure to sinne, he threatens most fearfully with sin, grief, or losse of goods, solitarinesse, and want of pleasure, and sometime by his ministers, impes of his owne likenesse, he threatneth death and earthly torments, whatsoeuer they may inflict vpon anie. Christ saith, if you will follow me. If you wil: but he saith, I wil make ye follow me, & do as I bid you, you shal haue fire and fagot, scalding lead, & burning pitch, if you will not follow me, you shal, whether you wil or no: we wil make you to do as we command, saith his eldest son Antichrist, vsurping authority ouer nations, & inflicting torments on the saints. His order of tẽpting is, first to make vs doubt of the word of God: whether such & such doctrine be true, such and such an action bee commanded, such & such a promise, such & such a threatning be certain. Thẽ secondly he fals to flat denying of it, this doctrine, these promises, these threatnings are false: this thing is not commaunded, this action is not condemned. And then comes hee in with his contradiction, contrarie assertions, aud countermaunds. For there is no commandement of God, but the Diuell commaunds the contrarie, and he is euer gaine-saying that which God saith. For our God saith vnto *Adam*, if you eate of the forbidden fruit, you shall surely die: the diuell came, and he told them, first *it is not certaine you shall die*, then you shall not die, then thirdly you shall be as Gods knowing good from euill. God saith, submit your selues one to another in brotherly loue: the Diuell saith, first, you neede not to abase your selues so much, secondly you should not yeeld to others, then thirdly, aduance your selues, and

Luke.9.23.

Cant.5.2.

3.

2.4.6.

Gen.2.17.

Gen.3.4 5.

1.Pet.5.5.

contemne others. God saith, Loue thy neighbour as thy selfe:
Mat. 22.39 the diuell saith, first loue litle and outwardly, then loue none but thy selfe: then thirdly, hate thine enemies, enuie thy betters, disdaine thine equals, despise thine inferiours. God saith, labour for
Iohn. 6.27. that food which perisheth not: the diuell saith, first care not much for it: then secondly, contemne it: then thirdly, stir not an inch for
Rom. 12. 2. it. God saith, Forsake the world: the diuell saith, first neglect not
1. Ioh. 3. 18. the world: then, loue the world: then thirdly, giue ouer your selues to the world, aboue all follow the world with all the lustes thereof.

Now the meanes wherby the diuel tempts, are argumēts fetcht, some from the wit and reason of man, or from the customs of the world: some from the holy Scriptures, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whome hee should preach, and himselfe, *Ionah* is here tempted, & so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlinesse, and therefore will esteeme my wordes the lesse.

Th us *Ionah* is loth to loose his labour, and puts in a doubt where he needs not, because he considered not the great power of God in mens hearts. The Niniuites are heathen people, and therefore (saith *Ionah*) why should I venture my selfe amongst them? For seeing my owne countreymen kicke against my words, and cannot abide to heare the word which commeth from the Lord to reprooue sin, then how much more shall I be despised by these, and persecuted to death? Thus flesh and bloud stādeth staggering when it should do anie good, misdoubting troubles, iealous of his owne ease: but when it goeth about to do any mischiefe, it neuer considereth the danger, it weigheth not the following wo: yet doing good, it is vncertain whether all wil not according or euen aboue our hope succeede: it is more likely we shalbe kept safe: but doing euill, mischiefe most certainely is procured, not danger only, but losse of the best things cōmonly, peace of cōscience or spiritual grates, of some blessings alway, or at least not receipt of those things which much wold reioyce vs. For sure this

this was a sore temptatiō, to bid a man (being in reasonable good estate touching his body and life) that he should go & preach vnto a sauage heathen people that neuer heard of preaching, & that this doctrine: that there is but one only true God, to thē who wil *Deut. 6.4.* serue a thousand, and cannot abide the contrarie to be spoken.

If a preacher were commanded to go and preach at Rome gates, against Antichristes iurisdiction and the Idolatrie that is so inordinately vsed in that Sinagogue of vncleanesse, seeing that is a matter, for which they torment & kill al that preach it sincerely: I feare it wold hardly come to passe at all, that this preacher wold go from a reasonable quiet estate touching his body, to venter his life among such cruell tyrants: I feare he would rather content himselfe with his present ease, then commit himselfe to so likely miserie.

If I go and preach vnto these infidels, saying, yet fortie daies and Niniuie shall be destroied, then (saith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, so I shall bee counted a false Prophet for my labour. And thus we regarde our credite more then the glorie of God, in the obedience of his will: and rather then we would receiue anie reproch by our doings (in the sight of the world,) we rather choose to enter into no great action touching the glorie of God, and the good of the Church. In respect of the Israelites and himselfe: If I leaue mine own people, & preach vnto the Gentils (saith *Ionah*) I shall bring shame vpon Israell before all people, because a Prophet is gone from them for their obstinacie, chusing rather to preach vnto vncircumcised Gentils then vnto them, as if there were more hope of the Gentils then of them. So *Ionah* more feareth the childrens disgrace then the fathers dishonour, and their despight then his displeasure. Sathan is too well acquainted with mans nature, & so more certainely knowes, then we wisely consider, that all *Adams* sonnes are from labour, easily brought to loiter, more willingly from feare and paine, to securitie and pleasure: therefore seldome or neuer doth he in tempting omit this entisement, it will bee for thy ease, for thy delight, for thy securitie. Therefore he saith to *Ionah*, not onely the way to Niniuie is long and dangerous, thy person and message odious, therefore thy trauell must needs bee tedious, thy troubles grieuous, &c. but also

thy passage to Tarshish is easie, thy securitie there sure, thy pleasures many, thy delight great. Yea with this he assaulted Christ himselfe, saying, when he had shewed him all the kingdomes of the world and the glorie of them: All these will I giue thee, &c. And doth he not so also euermore perswade vs, this good, this gain, this glory, this pleasure, or this preferment shalt thou get, if thou thus & thus deale: if you will leaue the societie, the exercises, the profession, & the company of the children of God, and serue me, and worship me: preferring your couetousnesse, your pride, your lust, before the seruice of God; not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to cosin for riches: then you shall not onely be free from the reproches wherewith professors are ouerwhelmed, and the contempt wherein they are had, and the many heauy sighes which they are forced to fetch, but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth liue in ease with all pleasure, procuring euery thing at your hearts desire. Thus *Ionah* which way soeuer he looke, is tempted on euerie side: tempted to sinne, but not constrained: vrged, but not compelled: for the Diuell hath power to entise to sinne mightily, but not to enforce violently. Lo then comforts against this Crosse. Our enemies power is in our fathers hands: and our Sauior prayeth for vs being most glorious in heauen, as he on earth in humilitie prayed for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assalts: yet see a greater, God hath giuen vs this priuiledge: this promise haue we: resist the Diuell and he shall flie from you, Iames 4.7. God hath giuen no promise to the Diuell, that if he perswade, he shall preuaile, if he vrge, we shall yeeld: what a shame then is it to vs, that Sathan is bolder in tempting, then we are in resisting? is he not? O that we could truly say, we are as wise; as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more then diligent to assault.

1.Cor.10. 11. Rom.8.34. Luke.22.32.

But what doth *Ionah*, thus as we haue heard by Satan assaulted? Resists he as manfully as the diuel hath set on him cũningly? Alas no: *Ionah* is no sooner disswaded to go to Niniuie, then he is perswaded it were great folly: he is assoone resolued as he is entised to go to Tarshish, thinking it a chiefe point of wisdom to seek his

his owne eaſe, his owne pleaſure, his owne ſweete delight. One ſayd, God ſpake & it was done. Surely the diuel alſo but ſpeaketh and it is done: for he is ſuch an orator that no man can denie him. For who can gainesay him that counſelleth as a ſpecial friend, yea as a moſt holy Angell? For he would ſeeme to be not only carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but alſo iealous of Gods honour, feareful leaſt men ſhould deſpiſe the word, and ſo their owne ſaluation. Therfore he made not only *Gehezi* to take a bribe, *Demas* to embrace the world, *Iudas* to betray his maiſter, and *Caine* to kill his brother, but *Rebecca* alſo to perſwade *Iaacob*, & *Iaacob* to be bold by lying to ſeeke for the bleſſing: yea the father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to go to Niniuy: leſt forſooth God ſhold not be true of his word: as if what to man ſeemeth vnlikely, that were with God impoſſible, and he could not be righteous vnleſſe we ſhew our ſelues impious. *Gen.* 1. 2. *Kin.* 5. 22 2. *Tim.* 4. 10 *Mat.* 26. 48 70. *Gen.* 14 8. *Gen.* 27, 13. 14 18 *Gen.* 16. 43.

We haue ſeene ſome cauſes why Sathan aſſaulting vs, hee ſtraight ouercomes vs: would anie ſee more? we haue bin taught his power, malice, watchfulneſſe, and wilineſſe: we haue moſt fit and ſufficient armour miniſtred vnto vs: we haue a promiſe, that reſiſting him, we ſhall make him flie from vs. Therefore ſurely we forget our enemie, or neglect the promiſe, or take not to vs the whole armour of God, ſpecially we like not that armor-bearer humilitie: Submit your ſelues to God, and then reſiſt the diuel. But moreouer we to our owne certaine perill and paine (ſo corrupt are we) ioyne with our enemie, more ready to do his wil thē Gods word. Hereof no doubt fooliſh *Balaam* asked againe and againe, till God ſeeing him bent contrarie to that he had bin cōmāded, left him vnto himſelf: & ſo *Balaam* went on in ſin ſo long, till the verie aſſe wheron he rode was conſtrained to reproue him. But wold you howſoeuer Sathan tēpts, not be turned by him out of the right way? howſoeuer he fights, not be foyld by him? wold you haue him ſoone to forſake you, ſpeedily to flie from you, that is, wold you reſiſt him? for when we begin valiantly to fight, then forthwith he flies. Conſider how ſhameful a thing it is, being euerie way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonorable to our captain Chriſt to yeeld the victory to his deadly enemy: how dāgerous for our ſelues, knowing *Epheſ.* 6. 11. 14. 10. 16. *Num.* 22. 8. 19. 21.

he is a moſt cruell tyrant, and moſt inexorable, that moſt glorieth and ſpecially taketh pleaſure in putting vs to the moſt bitter paine that poſſibly he can, and therefore hauing ouercome vs, will for euer continue vs in moſt intollerable torments. Yea, ſayeſt thou, theſe things conſidered would make vs couragiouſly to encounter with Sathan, and ſo ſoone to conquer him, but he comes oftē as a friend, as an Angell of light: how ſhall I then deſcrie him, that I may defie him, and make him to flie?

How? here indeed is the hardneſſe: for he is a notable hypocrite, the father of hypocriſie. But thou muſt follow the counſell of Chriſt, Reue. 3. 18. Thou muſt annoint thine eyes with eye-ſalue that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods will in all wiſdom & ſpiritual vnderſtāding, and moreouer watch and be ſober. And laſtly, conſider, firſt how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the ſpirit of God, is ſad, ſoft, and ſlow: but if it be moued by the ſpirit of Sathan, is proud, boyſterous, and ſtout: thē, whether that which thou art indeed moued to, be good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the ſpirit of God, howſoeuer they ſeeme to proceed of our ſelues. But if it be euil, that is, not agreeable with the word of God, then it is alwayes either a luſt of our corrupt nature, or a ſuggeſtion of Sathan. Wherefore it is a ſure way to ſay when we are tempted to euill, this motion is of the diuell, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed between theſe two contrarie ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Sathan ſeeking our condemnation. So that if anie will get the victorie of Sathan, he may not bee without the ſpirituall ſword, which is the word of God. Epheſ. 6. 17. Yea he muſt haue the word of God dwell in him plenteouſly. Col. 3. 17. and crie ſtill, Open mine eyes ô Lord, Pſal. 119. 18. Giue me vnderſtanding. 34. and encline mine heart vnto thy teſtimonies. 36. and beware that he ſubmit himſelfe duly, and diligently watch.

Col. 1 9.
1. *Pet.* 5. 8.

Thus *Ionah* tempted, hath conſented to neglect his charge, & doth he forthwith repent? No, he prepares himſelfe to his purpoſed iourney, *But Ionah aroſe to flie vnto Tarſhiſh.* As *Ionah*

was

was no ſooner tempted to go to Tarſhiſh but he yeelded, ſo aſſoone as he had yeelded, forthwith he to go. So *Ionah* made himſelfe a run-away, and ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniuie ſet on the ſcore, and had no ho with them in working wickednesse: but ſtill filling the cup of all abhominations, ran downe to hell with as much force and ſpeede as they could. So Niniuie is ſtill Niniuie, but *Ionah* is not like *Ionah*: for the Prophet is flying, and ſin is crying, and ſo all falles to confuſion.

But Ionah aroſe vp to flie vnto Tarſhiſh, &c.

Ionah flyeth vnto Tarſhiſh before he would go to Niniuie, and euery one is like the ſonne which ſayd he would not, before hee went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euill may compare with goodneſſe in particular actions, in all mankind corrupt, euill may ſay, he is the ancienter. But aſſoone as thou perceiueſt any euill cogitation or motion in thy ſelfe, be thou wrath with it, nip it in the head, put it to death, and then the vncleane ſpirite that hath long bene ſtrong, and with delight dwelt in thee, will ſoone be wearie of thy houſe, and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs go to yonder heard of ſwine. *Gen.* 15. 25. 26. *Mat.* 8 31.

But Ionah aroſe vp to flie to Tarſhiſh.

Ionah was ſent to Niniuie, but he went toward Tarſhiſh. And ſo it is alwayes with vs, we are euer doing that we ſhould not do. For either we do nothing, or that which we are not commaunded, or elſe otherwiſe then we are commanded. Sometime moſt rebelliouſlie we do that which we know the Lord ſtraightly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniuie, ſo we take the diuell for an Angell, light for darkneſſe, &c. *But Ionah roſe vp, &c.* They that ſhould preach at Niniuie, are flying to Tarſhiſh, and though he be like a drone, yet doth he, euen the non-reſident keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? go and preach at Niniuie as ye haue bene doubly commanded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweete morſels of *Baals* Prieſts are ſo pleaſant vnto thē, that they cannot find in their hearts to leaue them, as long as they are able to keep thē. But no maruel that *Ionah* fled to Tarſhiſh, when

he ſhould go to Niniuie. For this is a ſtumbling vocation amongſt men, yea reiected by the children of this world, which alway kicke againſt it: ſo that if you would aske for a painfull vocation, this is it: if for a thankleſſe vocation, this is it: if for a contemptible vocation, this is it. For reprouing we are reproued; bleſſing, we are curſed; preaching peace, we make warre, proclaiming liberty, we are impriſoned; do what we can, we are perſecuted; and for our worke worthy of loue, we receiue of the moſt hatred: of few, yea very few, not any more then a cold affection. Hereof it hath come to paſſe that *Moſes* and *Ieremy* called, excuſed themſelues, *Ezekiell* hauing receiued his charge, went in bitterneſſe & indignatiõ of his ſpirit, and ſeauen daies neglected his charge, as *Ionah* here doth his: & *Moſes*, *Eliah*, & *Ieremy* at length cõplained: & (which to the beſt men is the greateſt griefe) it is as eaſie almoſt to waſh a Blackmore white as to conuert a ſinner, becauſe Sathan is euer croſſing men doing the will of God, but ſpecially hindring the courſe of right preaching.

Exod. 3. 11. 4. 10. 13. *Ierem.* 1. 6. *Ezech.* 3. 14. 3. 15. *Exod* 5. 22. 23. 1. *King.* 19. 10. *and* 14. *Iere.* 20 7.

For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leaſt he ſhould commit wickedneſſe, as the diuell is earneſt to ſtop the way of euery *Ionah*, leaſt he fulfill righteouſneſſe, that is, crie againſt Niniuie, longing, and duly, that is, wiſely, and earneſtly labouring to conuert Niniuie.

But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, &c.

The righteous fall, and now no leſſe then a Prophet, yea ſuch a Prophet as was the figure of Chriſt. But who wold haue thought that ſuch a Prophet ſhould flie from the Lord, yea and that when he ſhould do him moſt ſeruice? who counteth that no wickedneſſe now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example, therefore let him that thinks he ſtandeth, take heede leaſt he fall, for the way is ſlipperie wherein we are to walke. When thou remembreſt the fall of the Prophet, then conſider that thou art much weaker then a Prophet, and therefore the eaſier to bee encountred and ouerthrowne, and the likelier to haue a more grieuous fall, except the Lord do mightily vphold thee, ſeeing ſuch a one cannot ſtand in the ſight of his ſo mortall enemy, but by him receiueth ſo grieuous a fall.

Secondly, if thou see *Ionah* flie, *Moses* murmure, *Dauid* fall to adultery, *Salomon* to idolatry, and *Peter* to forsweare his Maister, then maist thou learne not to trust to thine owne strength, for it is weakenesse, not to thine owne wisedome, for it is sinfull, but seeke helpe, and craue strength at the hands of Almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth, which doth not bruse the broken reede, nor quench the smoking flax, but doth rather increase our zeale then diminish it. *Iames.5.5.* *Mar.12.20.*

Thirdly, iudge wisely of the fall of *Ionah*, not rashly condemning him for his fault, for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare child of God.

And he found a ship going to Tarshish.

Ionah was no sooner come to *Iapho*, but he goes to the hauen, or meets with mariners, and presently vnderstands of a ship not going to Niniuie but to *Tarshish*. As soone as he set forward to flie from God, Sathan straight wayes prepared a ship, so that tẽptation and occasion of sinne do alwayes go together. Shall *Iudas* lacke money, or *Ionah* stay for a ship? no (saith Sathan) by the mouth of his ministers, here *Iudas* take thee money and betray thy Maister; and *Ionah*, here is a ship for thee; go hast thee away & flie from the presence of the Lord. For the diuell is alwayes a very seruiceable, & pleasant diuell to such as flie from God: he can find occasion at all times, and meanes, & instruments fit for that purpose. If thou wilt flie from God, the diuell will lend you both spurs, and a horse, yea a post-horse, that will carrie you swiftly and lustily away vnto all vanitie and vngodly lusts. Therefore if any will aske what the diuels occupation is, it is to tempt, to entise by all meanes, to prouoke to sin, and then to prouide vs of the meanes to practise our purpose to commit, and as *Iames* speaketh, to bring forth sin.

And he payed the fare thereof.

This money was cast into the sea, it did him as little good, as if he had vtterly lost it, it had bene good for him if he had lost it, for it did him much harme. There are many which will spend & waste they care not how much vppon cardes and dice, and vnlawfull games, this money is also cast into the sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to loose. And so men care

not what they pay for vanities and braueries, the moſt part of which is vnprofitable, and rather hurtfull then neceſſarie for them, but only for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the ſea, and better ſhould they be, if they had it not to lauiſh, and to their owne & many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it doth pleaſe their mind for the preſent, without conſideration of the ende and vſe thereof; but they will giue little or nothing to do good withall: ſo that *Lazarus* can get nothing, & *Dauid* can get no meate. Shall I take my bread and my wine, and the fleſh which I haue prouided for my ſhearers, and giue them vnto one, whom I know not, ſaith Churliſh *Nabal*? We can be content to giue any thing, or do any thing to win the world thereby, but we will giue nothing, nor doe nothing, thereby to win the kingdome of God.

Luke.16.21.
1.Sam.25.10,11.

¶ We haue heard *Ionah* confeſſing that he receiued a charge to go to Niniuie, but he aroſe, and fled toward *Tarſhiſh*, and went downe to Iapho, and found a ſhip going to *Tarſhiſh* & paid the fare thereof, and went downe into it: hereafter we ſhall heare, that being entred the ſhip, he went to ſleepe, and ſlept ſoundly, and being wakened, he confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to find out for whoſe cauſe they were ſo troubled, and at length alſo the lots to be caſt, neuer confeſſing it til he was enforced to it: what needed he to rehearſe all this? had it not bin inough to haue ſaid, that he left his buſineſſe vndone, he was a ſinner? No, for God would haue men to know the ſtubburnneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation, and in no ſhort time, but in ſome continuance, while he went from Samaria to Iapho: and thence was departed, and had ſome while ſayled. In which ſpace, he had leaſure inough to haue repented, but did not. *Ionah* confeſſed his ſinne, that he ſhould not once haue liſtned to Sathans aſſaults or reaſons of the fleſh, and when he had liſtned, he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when he had conſented, he ſhould not haue put them in practiſe: he ſhould not haue fled toward Iapho, and when he was come to Iapho, he ſhould not haue gone to the hauen, & when he came to the hauen, he ſhold not

not haue paid the fare, and when he had payd the fare, he ſhould not haue entred the ſhip, & when he was entred the ſhip, he ſhold not haue hoiſed vp the ſayles, and ſayled, and gone to ſleepe. But this he did, teaching that ſinne runs on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes till it arriue euen in hell. For *Ionah* thought, becauſe he came ſafe to Iapho, therefore he may go to the hauen, and becauſe he came well to the hauen, therefore he may pay the fare, and becauſe he paid the fare in peace, therefore he may take ſhipping, & becauſe he entred the ſhip in ſafety, therfore he may hoiſe vp the ſayles to go, & becauſe he hoiſed vp the ſailes without danger, therfore he may go ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſins follow one another like links of a chaine, til the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne, & God did not puniſh me, therefore I will ſteale: I haue ſtolen, & God did not puniſh me, therfore I will kill: I haue killed, and God did not puniſh me, then why may I not do what I liſt? I may do this as well as I haue done other things heretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is all-ſeeing & almighty, from whom nothing can be cõcealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, he would not haue paid the fare, or when he had paid the fare, he would not haue entred the ſhip, or when he was gone into the ſhip, he wold not haue hoiſt the ſayles, but rather would haue leapt out from that ſhip that ſhould carie him from his God, carying him from his dutie: but he forgets himſelfe, thinking the creatures can hide him frõ the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him. Neither wold any, I ſay, adde drunkennes to thirſt, or heap ſin vpon ſin, or ſuffer an euil thought to take place in thẽ, if they cõſidered that the iuſt Iehouah beheld them in all their very thoughts. All thoſe that pity *Ionah*, let them pitie thẽſelues, for if we conſider our owne eſtate, we haue as many & as foule ſins in vs, as there were in *Ionah*, yea in Niniuy. *Ionah* confeſſed his ſin, that we might confeſſe. He confeſſeth it freely, he cõfeſſeth it fully, that he knew his maiſters will, but not only did it not, but alſo tooke another courſe quite contrary to that which was commanded: and that not in purpoſe onely, but in deed alſo, not for an houre, but a long time, not in *Heb.* 4 13.

ſtrugling with his weakneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maiſter his conſcience, accuſing him for his wickednesſe. And wherefore hath he written it, but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that we may ſtand where he fell, and when we haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſdome commands?

THE FIRST SERMON OF THE puniſhment of IONAH.

Ionah. 1. 4. 5. 6.

4 *But the Lord ſent out a great wind into the ſea, and there vvas a mightie tempeſt in the ſea, ſo that the ſhip vvas like to be broken.*

5 *Then the Mariners were afraid, and cried euery man vnto his God, & caſt the wares that were in the ſhip into the ſea, to lighten it of them: but Ionah was gone downe into the ſides of the ſhip, & layd downe, and was faſt aſleepe.*

6 *So the ſhipmaiſter came to him, and ſaid vnto him, what meaneſt thou, ô ſleeper? Ariſe, and call vpon thy God, if ſo be that God will thinke vpon vs, that we periſh not.*

THE ſinne is paſt, but puniſhment is to come. For after diſobedience followeth wrath, the heauy companion of wickedneſſe. For although ſhe loue not ſin, yet ſhe will be alwayes where wickednes is, yea alſo full of ſtrength like a Lyon, which will not bee tamed.

He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. He ſaith not that a wind aroſe, but ſaith, the Lord ſent a great wind. Therefore we ſee the cauſe of this tempeſt, and ſo

of

of *Ionahs* punishmẽt. The iust iudge of the whole world may not suffer sin vnpunished, therfore he sends, the Lord sẽt out a mighty wind. Thẽ it was not by chãce, nor yet by witchcraft: for the mariners (notwithstãding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to be sẽt frõ some reuenging power, being prouoked to indignation by some particular person among them, that had committed some hainous fact: else why did they cast lots to know him and finde him out that had sinned, and whose sins did procure this tempest to bee sent? *Psal.* 107. 25. *to.* 31. Though this wind had almost drowned *Ionah*, yet hee said, the Lord sent it, so the Lord sendeth wind to bring ships to land in safetie, and the same Lord sendeth wind to drowne, and breake, and sincke other ships. Therefore *Iob* said when he was bereft of all his substance at once, and left as poore as might bee, that the Lord had taken them from him, who had first giuen all to him, adding also thansgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such daunger as *Ionah*, they would surely say with *Iob*: *Blessed be the name of the Lord for it*: But moe (it is to be feared) would say with *Iobs* wife, Curse God and die. *Iob.* 1. 21. *Iob.* 2. 9.

And there was a great tempest in the sea.

First God spake gently to him, *Arise Ionah, go to Niniuie*: then he would not goe, but seeing words would not serue, the Lord would take another way, and trie whether that could make him obedient to his voyce. So the Lord caused a mightie tempest to arise in the sea, like the messengers that were sent to cõpell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an impericus crosse, we will not yeeld: so headstrong is sin.

Therefore it is said, that God sent out a great wind, so that there was a mightie tempest, that sin might haue the foyle, and God the victorie.

He that sailes to Tarshish, or whither he is forbidden to goe, would haue as good wind as he that sailes to Niniuie, or whither he is commanded to go. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of 400. false Prophets, to go vp & prosper, but he went vp and perished. As surely as *Ionah* thought to ariue

at Tarshish, so surely the Spaniards thought to ariue in England: but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellows at home wondered, yea were astonied, how their iuuincible power could be destroied. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and Ashes.

And there was a great tempest in the sea.

The ship wēt on roundly for a time, the Prophet sleeping, the Mariners sporting, their sailes flaunting, the waters calming, the winds guiding, so merily sin goes on before the tempest comes. The wind blowes not yet, therefore go on yet a litle, & yet a litle more, but suddenly the tempest rushes vpō them before they be aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen, and paid the fare, and entred the ship, and hoist vp sailes, and went on forward, and all to flie from God, but now it appeares hee fled not from him but to him. Therefore *Dauid* saith, if I take the morning wings and flie aloft, loe thou art there, If I go into the nethermost depth, thy hand will find me out: therfore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, we do but run from one hand to the other, for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth run, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although he securely prophecieth neuer so much good vnto himselfe in his iourney. What had he offended the winds, or the waters that they bare him such enmitie? The windes and the waters, and all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinneth God giueth power and strength to his creatures to rule & bridle man. Therefore he that euen now was Lord ouer the waters, now the waters are Lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to passe, he durst not haue bene so bold in this enterprise. Therefore we may see that sinne hath no eyes while it is on going. Tush (saith the foole) it is faire weather yet, while he goeth to the stockes.

So

So that the ſhip was like to be broken.

We haue heard of the cauſes and greatneſſe of this tempeſt, the effects follow, whereby the greatneſſe of it is the better expreſt. Firſt in the ſhip, then in the mariners.

The ſhip was like to be broken.

The ſhip was faire and goodly, ſo ſtrong that it might haue encountred with inſtruments of war, & ſo ſure made, that it might haue endured great tempeſts, and made manie voyages. Yet now with one tempeſt, and at one voyage, it was ſo deformed, ſo weakned, in ſuch a taking, that it was like to be ſhiuered in peeces: & al becauſe *Ionah* was in it. Such ſtrife is alwaies betwixt Gods wrath, and mans diſobedience. When Gods word will not turne vs, Gods winds, and other inſtruments of his wrath muſt threaten to ouerturne vs. *Prou.* 7. 22.

Then the Mariners were afraid, and cryed euery man to his God, and caſt the wares out that were in the ſhippe, to lighten it thereof.

The effects of this tempeſt in the Mariners were two. Firſt they were afraid, then vſed meanes to appeaſe the tempeſt, and ſaue themſelues.

Then the Mariners were afraid.

Mariners liuing in the ſea, almoſt as fiſhes, hauing the waters as their neceſſarieſt element, are commonly men voyde of feare, venturous, and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſt almoſt as a cocke-bote, and crackt ſo, that it was like to be torne all to peeces, and thereby were fully perſwaded it was no common or ordinarie ſtorme, but a reuenging tempeſt, for ſome extraordinarie cauſe, ſent out vpon them by ſome great power prouoked: now they are afraide, they tremble for feare, like women which ſhrike at euerie ſtirre in the whirrie, and like litle children when they are frighted, leaſt their ſhip breake, or leake, and ſo ſincke, and they looſe their goods, their ſhip, their liues and all.

Now theſe nought fearing fellowes, theſe high ſtomaked men, which defied daunger, are brought downe by danger, feare and quake like a young ſouldier which ſtarteth at the ſound of a gunne.

And cried euerie man vnto his God, and cast forth their wares into the sea, &c.

The meanes which the mariners vse to saue themselues are diuerse. First they cry to their gods, then when that appeased not the tempest, they cast out their wares. *They prayed.* This is then a manifest signe, that the heathen acknowledge there is a deuine power, seeing and gouerning the whole world: for they wold not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extreamest daunger deliuer whome he would. Nature conuinced them, the workes of God made them to acknowledge it. For in man though the lampes be wasted since *Adam* consulted with the Diuell to be a God, yet there is some litle light left, which dwelleth in darkenesse like a sparke hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull varietie of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there is a God. Yea his mighty power the blinded Gentiles saw so expresly in all the creatures, that they imagined it to be impossible for one God to worke thē all: therefore they thought that there were diuerse Gods as there were diuerse seasons, diuerse nations, diuerse trades, diuerse languages, diuerse and sundrie kinds of all things: and so diuerse natiōs worshipped diuerse gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to be cast away for want of succor, then they flie vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuerse nations, for among the Gentiles euerie nation had a seuerall God to worship. *Chamos* was the God of the Moabites, and *Beelzebub* the God of the
1. *Sam.* 5. 5. Ekronits, *Dagon* the God of the Philistines, and the Ephesians
Act. 19. 35. worshipped *Diana.* In our necessitie we flie euerie one vnto his God: that is, in the time of necessitie euery one doth flie for helpe and ease vnto that which most feedeth his owne humor, or best pleaseth

pleaseth him, that wherein he reposeth most confidence perswading themselues of sufficient reliefe from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles: other some run to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their harts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates, and some to their soft beds, and easie standings, hoping by those to feele reliefe. In sickenesse we crie, come Phisicke helpe me: in heauinesse we call, come Musicke cheare me: in warre, we sound, come souldiers succour me: in quarrels we say, come Law defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in himself, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neither by their goodnesse, can do vs good, but by his blessing.

And cried euery man vnto his God.

They did well in that they prayed, but they prayed not well, for they prayed euery man vnto his God, that is, vnto fained gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery one to his God.

Euerie of these mariners did now in their extremitie call vppon his God, euery one vpon that God which he thought most highlie of, & whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not bene wonderfull ouer all his workes. They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to Saints of this place, others to Saints of that place, thinking as these mariners did, if one will not helpe another will. *Psal.* 144. 15.

They cried, &c.

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs be when we pray vnto God, without a sence of their danger, or without

great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cries, and long prayers without liuely affection within?

They cried.

Here is a distinction of crying to be obserued: The righteous crie, and as well when they are in prosperite, as when they be in calamity, though many nothing so feruently: but the vngodly then only, when the hand of God is vpon them, and then also like beares without their pray, alwayes much doubting, somtimes dispayring of helpe although they crie for it. And therefore blessed is hee that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but crie in vaine. Let not the wauering minded man thinke to receiue anie good of the Lord.

Iam.2.7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselues. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby. For though many will venter their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship, but it was sinne that procured danger: & being cast away, would haue saued all. Which being retained the tempest abating not, the ship is nothing the safer though it bee lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, Though I cast my life into the fire, if I haue no charity, if I retaine malice in my heart, it profiteth me nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, & yet vse extortio & vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts it profiteth nothing, though they part with all that they haue, and bestow it vpon neuer so good actions, they do but as the mariners did, cast all away, their desire nothing satisfied. For though they thinke themselues beneficiall to the poore thereby, & hope for a reward therefore, yet God wil accept of the but as hypocrites, he will none of their oblations, he abhorreth their verie prayers. *Pron.*15.8. vntill they haue humbled themselues & reformed their owne harts before him from such vncleanesse.

Psal.66.18.
1.Cor.13.3.
Cast away sinne, or thou castest away all.

They cast out the wares into the sea.

They

They wold faine haue laid the tempest, that thus readily loose the wares, and cast out their verie tackling into the sea, but the sea will not be satisfied, the waters must wash the sinner, or there is no safetie, nay the danger is greater, the sea continually more & more troublesome, vexing them. But *Ionah* was no sooner cast into the sea but all was quiet, the windes are calme, and the sea ceaseth from her raging: ô that iustice were executed, and he that troubleth the ship were in the sea. He that troubleth, not he that against all reason is thought to trouble. Then should all be safe, yea peraduenture *Ionah* to. *Ionah.* 1. 11 15.

And they cast the wares that were in the ship into the sea.

Obserue here that oftētimes manie are punished for one mans sin, as all the host of Israel were punished for the sin of *Achan*, & here al the mariners & owners of ship or wares for *Ionahs* sin, &c. To the end that men may learne thereby to admonish one another when they see them do amisse, with loue: & not to say with *Cain*: Am I the keeper of my brother? for he that is not careful to keepe his brother frō sin, is not careful to keep himself either from sin or from sorrow: therfore let vs take heed that a wicked one be nor found amōgst vs vnadmonished. I wold there were not many worse then *Ionah* amongst vs. Will you know what I think of you? I thinke you are worse then Infidels, Turks or Pagans, that in this wonderfull yeare of wonderfull mercies, are not thankful, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaohs* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed, saying: *Surely this is the finger of God*: for you cōfesse that it is the great work of God (as must needs) but where are the fruits it hath brought forth in you? The Captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tēpest vpon them, & after that they escaped our hāds, the Lord stretched out his mightie arme against them, & *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, and made full accoūt to possesse. Further, herein we may note, that extremitie is Gods oportunitie: for when the wind had almost ouerturned all, & the waters had almost drowned al, & destructiō had almost deuoured all, thē, & not afore, was Gods oportunitie, to set forth his glorie. First they vsed prayer vnto the diuine powers for

Ioſ. 7. 5. 12. Many punished for ones sin, therefore suffer sin in none. *Gen.* 4. 9.

Exod. 8. 19.

Mans extremitie Gods oportunity.

assistance: then they vsed such ordinarie means as they knew best in such a time, by casting out their wares to lighte the ship of the, which order is necessarie to be vsed of all Christians in their necessitie: first, to seeke for aide and assistance at the hands of God, & then to vse all such good means to help theselues, as God shall enable them to, trusting that of his goodnesse he will blesse their endeuours, or else may they go ouer all the world to seeke helpe & haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought vnto. For he will haue vs to acknowledge, that mā liueth not by bread only & a horse is but a vaine thing to saue a man, and except the Lord keepe the citie, the watchman waketh but in vaine, no means can helpe without his blessing. But then he wil not haue vs careless & negligent to vse lawful means: for he neuer or verie seldome worketh without meanes, when the means may be vsed by vs. Danger then we haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdome to saue themselues. But when the Lord sendeth calamitie vpon many of the vngodly, they haue so guilty a conscience, that whilest they feele the great hand of God, they are euen distracted of their wits, and made as it were senceless, that they know not what they do: yea when trouble comes, it makes them like a heedlesse Bee, which buzzeth about she knowes not whither, or like the swallow, which by compulsion of the wind, flieth backward and forward till it fall into the sea: or like *Caine* whose head was fraught with feares, so that he knew not whither to go, doubting to be slaine of euery one whom he saw. But whatsoeuer befalleth the child of God, he hath euer matter of consolation, and some moderation of mind to beare it withall, expecting a ioyfull issue of all. Therfore blessed is he that hath the Lord for his God.

In necessitie, first pray, then vse lawfull meanes.

Gen. 4.

But Ionah was gone downe into the sides of the ship & laid downe, and was fast asleepe.

They prayed vnto their Gods, & their Gods were now deafe while they were tossed, & *Ionah* is gone to sleep when he should haue bene better occupied. We come hither to heare the word, and here we fall asleepe, but it were far better we were away, for we sleepe when we should heare, and so we sleeping sin, and sleep in sin: therfore let them now giue eare that are asleepe, for we are

come to *Ionahs* sleeping, not that he would sleepe with him, but by his sleeping to be warned of our securitie, & we shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-maisters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sinne, for as much as though the mariners cried for feare, and cast out their goods, nay the very sensleſſe ship seemed to feele the anger of God, and to cry to *Ionah* by rolling and cracking, yet *Ionah* was not once moued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changlings, they are cast into a dead sleepe. For when they forget God and his word, and bid conscience adiew, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a doue, *Ionah* therefore was now indeede *Ionah*, I meane, like the doue which *Noah* sent forth of the Arke. For as the doue being gone out of the Arke, could find no rest for the sole of her foote till she returned into the Atke againe: so when *Ionah* rose vp from the presence of the Lord, hee could find no rest for his mind, neither by sea nor land, vntill he returned again vnto the Lord. For the cause of *Ionahs* going down to sleep was, it seemeth to ease his mind, for it was disquieted, he felt it grieuously troubled, the conscience of his sin tormented it. Therfore now, ô that *Ionah* could sleep til the tempest were past, but it will not be, for the tempest is sent purposely to waken him.

And he was fast a sleepe.

See how litle *Ionah* is ashamed of his sinne: al the world smarted for it, and yet he sleepes: as if he shoud say, neither the windes blowing, nor the waters roaring, nor the ships reeling, nor the wares casting, nor the mariners crying, with all the stirre, could moue him, waken him from his sleepe, or raise him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for me, if one God had not helped more then all the rest, for *Ionah* slept, but God waked, & called to the winds & the waters, saying, tosse him, but you shal not drown him: feare him, but you shal not kill him: whip him, & whē you haue whipt him, send him to me, that I may send him to Niniuie. *Ionah* was fast asleep, whē the winds ouer him were blowing, the waters vnder him tossing

Ionah sleepes whiles all else stirre.

the ship about him reeling, the mariners by him crying, the wares in ouerboord casting. In all their stir *Ionah* felt nothing, but slept, as if there were no stirring. Yet we go far beyond *Ionah* in security, for the Lord causeth the tempest to blow down houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the lād about vs, the fire to cōsume all that we haue before vs, the aire with cold readie to kill vs, and all things in an vprore round about against vs, thereby alwayes crossing vs one way or other, & all to put vs in mind of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but we sleep more deadly then *Ionah* in our negligence, voyd of feeling, because we consider not what we haue done, we looke not backe on our sinne: yet euerie crosse should cause vs to examine our selues throughly, and leaue no sinne vnviewed that we might liuely feele our wickednesse, and so duely repent it, and soone find release of our miseries: therefore if we sleepe still and will not be wakened, God will deale more roughly with vs then he did with *Ionah*, for the Lord caused a whale to swallow him, and afterward to cast him vp againe, but we shall bee swallowed of that Serpent which neuer restoreth againe.

He should haue bin their teacher if he had not bene asleepe, he shold haue taught thē to pray aright, if he had had anie good feeling in him. But al this while we read not that *Ionah* once condēned his thoughts, not so much as once said in himselfe, *Ionah* take heed what thou doest, thou knowest how God may handle thee vpon the waters; though thou flie, hee can ouertake thee, though thou hide thy selfe, he will find thee out, though thou giue thy self to sleep, he will giue thee no rest, & awake thee to thy greater woe. How shold we be strong, if a Prophet, & such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffred himselfe to be led away so farre, that when he should run, he lay still, and when he should crie, he held his peace, and when he should zealously bestirre himselfe, he is fast a sleepe:

In Ionahs sleep, two things. 1. Most secure in greatest danger. *Acts.* 12 21. 22. *Dan.* 4. 27. 30.

In *Ionah* his sleeping, we obserue two things: The first is, that when we thinke our selues most at rest, then we are in greatest daunger: when shipwracke is most likely then *Ionah* is a sleepe, when *Herod* is vanting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: whē *Balthazar*

is

is banquetting, the hand writ his condemnation, when the rich-man ſaith vnto his ſoule, thou haſt enough, then his ſoule is taken from him, when the Philiſtines are ſporting, then the roofe is falling: ſo deſtruction ouertaketh ſinners when they leaſt thinke of it, like a Leopard which is taken while he ſleepeth, or a bird whē ſhe ſingeth, therefore ſuſpect thy pleaſures like a bait. *Dan.*5.4. *Luke.*12.19 20. *Iudg.*16. 25.30. Suddenly deſtroyed.

The ſecond note is the nature of ſinne, which is here expreſſed (while it is a doing) to be not bitter, but ſweet; not painfull, but pleaſant: like a harlot which ſheweth nothing but her brauerie and beautie. *Adam* ſwallowed the forbidden fruit with pleaſure, *Gehezie* lyed for gold with gladneſſe, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: ſo ſinners go on merily, till wrath ouertakes them at vnwares, like the foole, I will ſit a litle longer, & fold mine hands together a litle, yet a litle & a litle longer, till pouertie come as an armed man, & Gods iuſt iudgements as the whirlewind ſuddenly, vnreſiſtably: thē though thou haſt gottē gold with *Gehezie*, or honors with *Hamā*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an aſſurance of thine owne ſaluation, if ſin be ſtill pleaſāt, if it be not bitter in thy belly, though it be ſweet in thy mouth, deceiue not thy ſelfe, beleeue God, thy hope is but doubting, thy ſtrongeſt confidence but a vaine truſt. 2. Sinn plea ſant whiles it is in doing. 2. *Kings.* 5. 27.30. Gehezies briberie. *Gen.*9. 21. Noahs wine. Dauids adulterie. 2. *Sam.*11. 4. *Pro.*10. 24. 33.

Then the ſhip-maſter came vnto him and ſaid, what meaneſt thou ô ſleeper? ariſe and call vpon thy God.

Here *Ionah* is taken napping: ſin hath brought him a ſleepe, & now the ſhipmaiſter wakēs him. The mariners may do him more good thē the tempeſt. Whom ſin ſhould waken, peril cannot wakē, the winds are not loud enough, nor the waters rough enough, therfore the ſhipmaiſter muſt wakē him, elſe all ſhall be endangered. If the winds wil not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him: if he will not be wakened, let him periſh in his ſleepe, & dye in his ſin. A prophet wakened by a pagā.

Now marke who is aſleepe, and who wakens him, *Ionah* is a ſleepe, and the mariners waken him, an Iſraelite, an Infidell: what a thing is this, that he which is the ſonne of *Abraham*, who is wiſer then a thouſand mariners, is now wakened and told his dutie by a mariner? this is a ſhame for *Ionah*, that he which had taught Princes, ſhould now be taught his dutie by mariners, he that lōg So God often ſhames his ſeruāts.

hath and should still wake others, needes oftentimes to be wakened by others, and he that should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doth vexe them with a foolish nation, as he reproued *Abraham* by *Abimelech*, and *Balaam* by an asse.

Gen.20.9. *Num.22.28*

Now one might aske *Ionah*, saying, Why didst thou write that thou fledst frō God, or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue bin reckened as one of the best Prophets, therfore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience: for as *Paule* saith, whatsoeuer is writtē, is written for our instructiō, & *Ionah* would neuer haue written it, had it not bin for our sakes. If he haue done thus much for vs, which way shall we requite him? That which he would haue vs do for him is this, to be warned by him, to suppresse all euill motiōs, not suffering them to take effect as he did.

What meanest thou ô sleeper? arise.

As if they should say, ô retchlesse, altogether careless, quite senseless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe that thou hearest nothing, or carest thou not whether thou liue or die? haue not the winds nor waters raging, nor our loud cries so long thundring wakened thee? canst thou sleepe in all this stirre? doe not our troubles, nor labours, nor losses, nor the common daunger mooue thee? What meanest thou? why doest thou not come and labour with vs in this daungerous time? is this a time to sleepe in, when we are all in perill of our liues? shall we crie, and thou hold thy peace? shall we labour and thou rest? shall wee cast away all our goods, and thou lye sleeping, caring for nothing? this is no time to sleepe, it is a time to pray vnto thy God for his assistance, & to vse the means that may saue our liues: vp arise, helpe what thou canst. *Ionah* hearing this, did not snap like some currish dogges, and bite him that wakened him: neither did he, as in publike dangers most are wont, sit still deuising with himselfe, to shift for himselfe neglecting others, but he ariseth, he thanked him that waked him.

Manie of you come to heare the word, and here you fall asleep when you haue most neede to be waking, but I am glad I haue now gottē a text to wakē you, for now I cānot reade my text but I must

Against sleepers.

I muſt ſay, what meaneſt thou ô ſleeper? ariſe: but I pray you, haue not I wakened you, and yet you ſleep again? If you marke not what is ſaid vnto you, you are a ſleepe though your eyes be open: but if you were as wiſe as *Ionah*, you would not ſleep here in the ſight of all the people, but would rather get you to ſleepe in ſome corner, for *Ionah* went vnder the hatches to ſleepe, and would not ſleepe in the ſight of the mariners. If you were as wiſe as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* ſaith, that he which he reproueth, ſhall haue more fauour of a wiſemā thē he which flattereth. The Lord Ieſus ſaith, wo be vnto that ſeruant, that whē his maiſter cōmeth he ſhall find ſleeping: canſt thou not watch one houre, ſaith he to *Peter*? can you not wake while I ſpeake to you? You would all be foūd in the Church whē the Lord cōmeth, but you would not be found ſleeping in the Church. You are watched (I ſee you not below) and none of you can ſteale a nap & not be eſpied, but when your eyes be moſt ſhut, & ſee leaſt, then moſt eyes be vpō you, & I can aſwel ſtand in the pulpit vnſeene, as you can ſit and ſleepe there and not be eſpied. I maruell how you cā ſleep hauing ſo many eyes looking on you, ſo many clamours in your eares, & God himſelfe ſpeaking vnto you. Shall I continue iogging till you be wakened? how lōg ſhall I preach afore I cā cōuert the vſurer, the extortioner, the drunkard, or the blaſphemer, ſeeing I ſpeake thus long, & cannot conuert you frō your ſleeping? What would you do if I read ſome Homelies vnto you, whereas you cannot wake while I preach vnto you, & ſpeake againſt you? If you ſhould ſee a traitor ſleep on the hurdle, or if you ſhold ſee mē ſlep with meat in their mouths, would you not maruell? yet euē ſo do you, while I denounce the great iudgements of God againſt you, and while I am feeding ſome of you, you fall a ſleepe, & ſo I preach in vaine. There is a countrey whereof it is ſaid, that it is night with them, when it is day with vs. I thinke that countrey be here, for how many are here that haue loſt their eyes and their eares ſince they came hither? If all of you were, as many of you be (I meane a ſleep) the ſtrāgers which come hither to heare, would thinke that you were all dead, & that I preached your funerall Sermon, therfore for ſhame leaue your ſleeping. What meaneſt thou ô ſleeper? ariſe, ſleepe no more, and I will waken you no more.

Pro.28.23.
Luke.12. 37.45.46.
Mar.14.37.

Arise, and call vpon thy God, if so be he will thinke vpon vs, that we perish not.

This is another meanes which they vse: *Ionah* being wakened, to appease the tempest, now that they see they cannot themselus allay the winds, nor asswage the waters, they desire, they exhort, *Ionah*, to trie what he can do by calling vpon his God. *Arise, call vpon thy God, if so be he wil thinke vpon vs that we perish not.*

After that the ship-maister had wakened *Ionah*, hee bids him call vpon his God, as if he had said, watch and pray, he speaks like a Saint, yet he is an infidel, he said not, call vpon our gods, but cal vpon thy God. The ship-master would not call him his God, but (saith he) call vpon thy God, and it may be he wil helpe vs: but if he had said, call vpō our God, when he said, call vpō thy God, and if he had said, he wil helpe vs, when he said, if so he will helpe vs, thē he had shewed some sparke of faith. Because he wanted helpe & comfort, he bids him arise, and because he was fearefull, he bids him pray: it may be (saith he) he will think vpon vs, that we perish not, as if he had said, *Ionah*, we know that thou hast a God as wel as we, & therfore we say, call vpon thy God, for now euery God is to be tried, therefore if euer thou didst pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some relieſe being in trouble. They called vpō thē for help, which were neither willing to assist thē, nor able to heare them: & when they perceiued by wofull experience, that there was no kinde of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, & to place in stead thereof doubtfulnesse & infidelitie. Thus Sathan will be sure to loose nothing by his bargaine any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for we haue called vpon all our Gods, we haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for we are no whit the better, like the woman which had spent all her substaunce about Phisicke, yet all could not helpe her till Christ came. So the Papistes while they are well, they pray not euerie Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death, none of them can helpe, so that then they are faine to flie vnto God or be destitute, as like Idolaters as

Luke.8.43.

one

one flie is like another: they are like the heathen, which worship *Iuno, Venus, Neptune, Pallas, Iupiter*, and the rest, some hold on the one, and some on the other. Some say, if *Iohn* be with mee, I care not for all the pettie gods, because I hold him chiefe: so another saith, if Saint *Gabriell* be with me, I care not for the rest: and some raise great disputations, whether this Saint, or that Saint, this Angell or that Angell be better, whether our Ladie of Bullen, or our Lady of Rome be surest: whether Saint *Iames* of Callis, or Saint *Iames* of Compostella be strongest: and so like beggers which runne from doore to doore, they run from one Saint to another. If one god will not helpe, another will thinke these: as though the gods were contrarie one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes, another heales.

Call vpon thy God.

They bid him call vpon his God before they knew him, but the faithfull would not worship a false God though they may be helped by him. By the example of these mariners, if they thought that their god was the true god, (and why else did they worship him) we may learne the substance of euerie temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: mark whensoeuer thou art motioned to euill, if it do not promise thee some goodnes to come of it. But the seruants of God ought not to do that which is euill thogh they were sure to gaine all things that can be wished by so doing: for they haue learned their lesson, & how to answer Sathan at such times: why tempt est thou me Sathan? for it is written, thou must not do euil that good may come of it: & this is the armour called *Scriptum est*, wherewith the Lord ouercame the diuell in the wildernesse.

Infidels desire the faithful to pray for them.

Sinne alwaies promiseth good.

Rom. 3. 8.

Here also we may see the difference betweene the faithfull & infidels, For, *call vpon thy God*, saith the ship-maister and the rest.

The truly faithfull desire not infidels to pray for them.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners, pray to your gods in my behalfe. And this is also manifest, that a Papist will say vnto a Protestãt, & one that liues well, pray for me, but a Protestant, if he be any thing zealous, will not say vnto a Papist, pray thou for me, knowing that whẽ a Papist doth pray, he doth it to Idols, Saints or Angels,

or at least without faith, & therfore their prayers are abhominable in the sight of God, and therefore they will not bid them doe it, because they will not do euil to the intent that good may come of it. Whereby it is manifest, that our Religion is the true Religiō, our aduersaries themselues being iudges. And so *Phorao* said to *Moses*, pray for me, but *Moses* said not to *Pharao*, pray for me. *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me: therefore the mariners had need of *Ionah* to pray for them, but *Ionah* hath no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, Call vpon me in trouble & I wil heare thee? *Call vpon thy God* (say they.) Whē they had cryed, and saw no helpe, they distrusted their gods, they thought they would not helpe, indeede they could not. Therefore they ran to another whom they knew not, hoping to be helped by him, because they thought som God there was that could do it: so the Papistes run from one God to another, from *S. Dominick* to *S. Francis*, and why should they run from *S. Dominick* to *S. Francis*, but that they mistrusted *Dominicke*? they thinke he will not heare them, and so they go forward, but in the ende the vnknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught them all one prayer vnto one onely God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

Exod. 88. 27 &c. Pharao desireth Moses; Moses not Pharao. *1. Sam.* 15. 25

If peraduenture he will thinke vpon vs that we perish not.

This if, perhaps, and peraduenture, cost *Adam* paradise: God said to *Adam*, if thou doest eate of this tree, thou shalt surely dye, then *Euah* reported these words thus: lest peraduenture we dye, the serpent seeing her in such a mind, so careless or forgetfull of the cōmandement, he came and quite changed the matter, & said you shall not dye. Thus sinne creepes vpon vs while doubtfulnesse remaineth in vs: so God saith, you shall be saued, the trembling flesh saith, peraduenture I shal, &c. then commeth Sathan, & he saith, thou shalt die. So that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske me, whereupon this faith is grounded; it is vpon ifs and ands: this is the faith of the vngodly, to say, if so be God will helpe vs, for they cannot assure themselues

The sinners faith.

of

of any helpe. But we may not doubt of our God, and say, it may be, or if peraduenture: for we may freely pray to our God with confidence, & may say, our God and the God of *Ionah* wil surely helpe vs, and hath helped vs. But yet let vs know that we haue sinned like infidels, & do deserue to be punished like the Egyptians.

If so be he will, &c.

Thus *if* cõmeth in like a litle leauen which sowreth the whole lumpe of dow, and like the moath which eateth the whole wedding garment, and this same litle theefe hath stolen away all the Papists faith. Therfore with them, wickednesse lieth sicke in bed, and calleth to euerie one that commeth by, call vpon thy God, & pray for me, if so be he will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble, he thought vpon vs and laid the tempest when our enemies called vpon their Gods, Saints and Angels. But what do we meane beloued, when mercie is come, to send for iudgement? for though we be saued with Israell, we deserue to be plagued with *Pharao*, because we are not thankfull for this, namely that the Lord hath thought vpon vs in our distresse, for he trauelleth with mercie, & laboureth till he be deliuered, he goeth laden like a Bee, but wants a hiue. There are two hãds, a hãd to giue, & a hãd to receiue, Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious giftes, therefore let vs stretch forth the good hand to receiue it, thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer: for who so commeth with this hand shall be filled, and who so commeth without it, shall go emptie away, because they haue despised the wayes of God: for when I instructed thẽ, they wold not heare, & what I taught them, they would not learne, saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpõ his God, soone no doubt perceiued his danger, & partly with the horrour for his sin, partly for feare of the deserued and thus threatned drowning, and other punishments, without question was grieuously vexed. For he could not but see, that the very

Pro. 1. 24. 25.

dumbe creatures were bent against him for his disobedience: the wind blowes as though it would ouerturne al, the waters roare as though they would drowne all, the ship tumbles as though she were wearie of all, and albeit the mariners had cried, and cast out the wares, as though they would loose all, yet the tempest rageth still, their danger is greater then euer.

Wherefore now one might haue said to Sathan, Sathan thou perswadest him to flie from his defence for his safety, and madest him beleeue that he shold come safe to Tarshish, and there liue at libertie and ease, enioying all temporall benefites at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in his greatest danger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the danger thus threatned due to rebellion: yea seekest also to drowne him, & that also in hell, howsoeuer thou pretendest a desire to preserue him frō trouble, & procure him manie pleasures, with much securitie: ô most wretched & deceitfull lyer, he that trusteth his enemie, and he that beleeueth thee, shall euer be deceiued. And now might *Ionah* say, beware by me, for thus hath the tēpter deceiued me, he hath allured me with flattering fantasies, & perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, & from whom no man, no nor secret lurking in anie mans heart can be hid, but all are alwayes in his presence. He made me beleeue that light could be brought out of darknesse, that good may come of euill: for he assured me, that if I would set forth toward Tashish, I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, & also for my behauiour in the execution therof, and so I might creepe into a familiarity with these people, and enioy the benefite of their societie. Otherwise if I went to Niniuie as the Lord commanded, they would hate and persecute me, yea and so I should end my life in miserie, both because they being Gentiles and I a Iew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they

Pro.15.11. *Ier.23.24.*

they could deuiſe for me, would be thought ſufficient, and ſo I ſhould be ſure neuer to eſcape their hands aliue if I went: as though the eternall & moſt glorious God which ſent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lions, & Chriſt in the wilderneſſe among the ſauage beaſts. And when Sathan had thus perſwaded me, I beleeued him, and ſo tooke my iourney to flie from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubburnneſſe and diſobedience of my hart, and therfore followeth me with great diſpleaſure: he hath ſent out this tempeſt vpon the ſea, wherby we are like to be ouerwhelmed, and ſo neare as we are to the water, ſo neare we are to death by all likelyhood.

THE SECOND SERMON OF THE PVNISHMENT OF IONAH.

Ionah. 1. 7.

Afterward they ſayd euerie one to his fellow, come and let vs caſt lots, that we may know for whoſe cauſe this euill is come vpon vs. So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt they conſult & conſent to caſt lots. The tempeſt was ſo ſtrange, that they concluded with thēſelues it was the reuenging power of ſome angrie God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was that ſinner: they take coūſell, & agree to find him out by lots. Wherein let vs obſerue firſt, neuer a one of thē is of *Danids* ſpirit, who when he ſaw the people plagued, ſaid, Lord it is I. Euery mā

excuseth himselfe: for euery man would extenuate his owne sin, & diminish it, and euery one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* be his owne iudge, and he will say, the woman tempted him to sin: and let the woman be her owne iudge, and she will say yonder serpent perswaded her to it. Let euery one be his owne iudge, and there will be such posting off of sin, that neuer a one will be found guiltie. There is none that will be so impudent as to say he hath no sinne at all, yet few that will freely confesse they haue grieuously sinned. Therefore these here say euery man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners vnlesse they be openly detected of some notable and hainous crime. If they be dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboth, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traitors, open and grosse idolaters, and taken with such like capitall crimes: no nor these neither, were it not for feare of the law: as none among the Iewes, but publicans, were connted sinners, all the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a litle holy water, &c. they are not deadly, they deserue not the wrath of God, they are but venial. Did you euer read of these venial sins in the Scripture? But thinke you they haue nothing but Scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obserued, these veniall sins are soone pardoned, and they haue a Pope that can forgiue any sins. Thus they lessen sins, thus they abate the price of sins, & they can buy out sins with mony, or redeeme them with Masses, and by a litle short penance, purchase a large and long pardon.

And as the mariners, euery man thought he was no great sinner: so *Ionah* thought with himselfe, though I be a great sinner, yet am I not so grieuous a sinner as these idolatrous heathens: or if he throughly condemned himselfe, yet vnwilling to be knowne such a rebel, he thought, it may be, it is most likely, they are many, I but one, peraduenture therefore the lot will not fall vpon me, like a thiefe, which notwithstanding in his owne heart hee acknow-

knowledge himselfe guiltie of that wherewithall he is charged, yet will not confesse, vntill the matter be throughly sifted, and so clearely proued to his owne face, in such sort, that hee cannot for shame (though with shame he confesse) deny it. Therefore, if God had not sifted out this sinner the better, *Ionah* would not haue beene knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the mariners: but the tempest was so wōderful, that it made them seriously to thinke of God, & willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth. *Pro.*18. 18. *Pro.*26. 33.

These like worldlings neuer confesse God, but when he cōmeth in a tempest: they will not see his mercy vntill his iustice appeare, they will not acknowledge Gods gouernement, before hee bring on them some iudgement, like *Pharaos* sorcerers, who confessed not Gods maiestie, while they liued at ease, but when the Lord plagued them then cried out: This is the finger of God. *Exod.*5.2. *Exod.*8.19.

Let vs cast lots, that we may know for whose cause this euil is vpon vs.

Why? what are they the better whē they know him? what wold they do with him on whom the lot shold fal? Surely they supposing, or rather clearely seeing this tempest to be sent from some wrathfull power, & that for some one mans sin amongst thē, they determined, hauing found him, to sacrifice him vnto the God that was so offended by him. God turneth euil into good, but the diuel turneth good vnto euil. The Gentils had a custome in the time of cōmō plague, to sacrifice one for the rest. This custome they took by imitation of the Iewes, in offering beasts, & of *Abrahā* in offering his son, the diuel that father of lyes, & schoolemaister of all mischiefe teaching them. So the diuell took aduantage to do euill by the seruice of God, in mouing the Gentils to worke abhomination, by offering men, imitating the Iewes cōmāded sacrifices. But if they had rightly knowne the true God, they wold haue taken their lins by the throte, and haue sacrificed them.

Come, let vs cast lots.

The marines were not so wise to preuent the tempest before it came, as they be diligent to allay the tempest when it may not be laid. We ouertaken with Gods iust iudgements, are very carefull alwaies, to vse all meanes to be rid of them. But who keepeth a watch of his owne wayes, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe Gods iudgements? who purgeth himselfe of his sinnes, least he be sicke? who letteth or fetcheth out his corrupt bloud, of pride, lust, couetousnesse, least he be sore? who keepeth a good diet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know we, he is not safe that is not sound, neither he sound that is intemperate.

So they cast lots.

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therfore no president for vs: but so farre may we vse them, as the word doth leade vs, & no further. There are two goates brought to *Aaron*, that he might cast lots, to see which goate should be killed, & which should not: these goats signifie Christ: for as he died, he liued againe: and as he was buried, he rose againe. Againe, the land of Canaan is parted by lots, to see what part each tribe should inhabite. Againe, that theese *Achan* is found out by lots, first by his tribe, then by his familie, and lastly by his particular person.

Leuit. 16.

Num. 34.

Iesua. 7.

1. Sam. 10. Againe it is said, that *Saul* was chosen king by lots, & least anie should haue said, that it was his good lucke, his good lot, or chance to be king, therfore the Lord appointed that he should be annointed before he was chosen by lots.

1. Sam. 9.

Acts 1. Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Iudas*. So that it is lawfull in some cases to cast lots, so that they do attribute nothing vnto them, and acknowledge that the lot is cast into the lappe, but the dispotion thereof is from the Lord: for they must not say, that it is their chãce, fortune, or good lucke, for so they make an idol of it, and rob God of the honor due vnto him. For it was not *Sauls* fortune to be king, but Gods mercie: it was not *Achans* chaunce to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue bin vsed, & somtimes before all other meanes, when in wisedome

Pro. 16. 33

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it is thought the best meanes. Brethren often & godly at first deuide their inheritance by lots, as the children of Israel deuided the land of Canaan. Therfore in the Church of Geneua there is an order, that in the time of plague, there should be an house set apart for the sicke to lodge in, and least they should be vncomforted, they chuse out a minister by lots to do it.

So they cast lots.

Now we are come to put vp our sutes to the court of Lawiers, to see if they wil do anie thing for God, for conscience, or for loue *vz.* that they would end mens sutes quickly, & let the poore clients haue equitie. Some say, that Lawyers be good vntill they be Counsellers, like liõs, which wil be gentle vntil their tallẽts grow: be not offended but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended but amend, for malice speakes not. A poore client commeth forth accusing one, and going home accuseth an hundred, for so manie seeke to gaine by him, so few seeke to further him, and so manie seek to hinder him, that all his gaine is but labour and losse.

For a small matter manie will come to law, to striue for that which with reason might easily be attained without such cõtention, and others seeke to enrich themselues with contending for a small matter at the law with their neigbours, yet in the end loose that they sought, and that they had beside: and so they contend & striue about a thing commonly till the Lawyer hath gained more by them then the thing which is in controuersie is worth. These are like the mouse and the frog, which stroue so long about marsh ground, that at length the kite came and took them both from it. Others will come vp to law about a small matter, and therein so entangle themselues, that they cannot rid their hands of it, vntil it haue almost vndone them, like a silly sheep that is hunted of a flie which runneth from bush to bush, and euerie bush catcheth a locke of him, so that the poore sheepe is thrid-bare ere hee hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to pleade, till he haue spent his cloake for his coate: were it no better to haue cast lots for the coate at first? for the law is like a butlers boxe, play still on till all come to the candlesticke. Therefore it is lawfull to

end and controuersie in a hard matter, to vse this meane. Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Salomons* words, Prou. 18. 18. The lot causeth contention to cease, compared with *Heb. 6. 16.* proue) but in hard matters, and waighty causes, when the thing is doubtfull, and all good meanes are tryed before to auiod strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meete exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease, therefore lots are to ende strife, but these lots make strife, for before thou takest the dice, thou knowest thine owne, and no man striueth to take it from thee, but when thou castest the dice, thou dost (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthie to loose the gifts of God which venturest to loose them when thou needest not? Doest thou not deserue to forfeit thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birthright so lightly, but hee had somewhat for it, which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The mariners did cast lots to find out the sinner, they did not cast dice to see who should win, as dicers do, for to whom the lot fals, he taketh all, which deserues to loose all as well as the other, and hath no right vnto it by anie law. For God hath not allowed one man to take anothers goods for the tripping of a die, but either they must be merited, or they must bee giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable to take thē. Besides the brawles, the cosinages, the othes annexed to this game, which wold not agree with it, vnles it had beene a meet cōpaniō for thē; thou takest another mās goods for nothing, whereas God hath appointed thee to get thy liuing with the sweat of thy browes, for thou takest away that which others sweat for, & wheras thou shouldest liue by working, thou seekest to liue by playing, like the ape which liues by toying. Doth anie dicer thinke hee doth well? tell me what thinkest thou? for euerie sinner doth condemne in his praier to God, that which he excuseth before men: if they which are gamesters repent it, how can they which are gamesters defend it? Thou shouldest doe nothing but that thou wouldest

Argumēts against dicing.

Pro. 18.

wouldest haue God find thee doing if he shold come to iudgemēt: woldest thou haue him take thee at dice? I am sure thou woldest not haue God see thee so vainely occupied: neither canst thou thinke, that Christ or his Prophets, or Apostles, or his Euangelists were dicers, for no such lots are named in the holie Scripture, & yet the Lords day is most prophaned with this exercise, cards and dice, as though they kept all their vanities to celebrate holy dayes. What hast thou to alleage for dice now euidence is giuen vp against them? hast thou anie Patron to speake for thē, but thy vaine pleasure and filthy couetousnesse, which are condemned already, and therfore haue no voice by law? take away these, & take away dice. The Patron condemnes the clyents, when one voyce condemnes another: if the exercise were lawful, such Patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God wold prosper them better that vse it: but neither winners nor loosers are gainers. I know not how, but there is not so much wonne as lost, as though the Diuell did part stakes with them, and draw away with a blacke hand, when no mā seeth; for the winner saith he hath not won half so much as the looser hath lost. One wold thinke that some of them should flow, when so many ebbe: there is neuer an eb without a flowing, neuer one looseth but another winneth, but at dice. What a cursed thing is this that turnes no man to good, which robs others and beggers themselues? the schoole of deceit, the shop of othes, and the field of vanities. Thou doest not only hazard thy money (in this game) but ventures thy saluation, and castest dice with the diuel, who shal haue thy soule. For euerie thing that commeth well to a man, he giueth thanks, but for that which commeth by dice, he is ashamed to giue thanks: which sheweth, that in conscience that gaine is euil gotten, & that he sought it without God. Can this be good when worst men vse it most? if it were good, the euill wold like worse of it then the good, but the more a man sauoureth of anie goodnesse, the more he begins to abhorre it, and his conscience doth accuse him for it as for sin. They which doubt whether God do allow it, need but look how he doth prosper thē that vse it, but they trust not in God (as the termes of their occupation descries) for they call all their casts chances, as though

they relied not vpō God but vpon chance. Therfore if dice make ſtrife without cauſe, if they take away others goods for nothing, if we may not liue by playing but by labour, if they which haue bin dicers repent it amongſt their ſins, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee thee when thou playeſt at dice, nor take thee at it when he comes to iudgement, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they do not proſper which take pleaſure in it, if they truſt not vpon God, but relie vpon chance, if thou doeſt not only venture thy money but hazard thy ſoule, then the beſt caſt at dice is to caſt them quite away.

And the lot fell vpon Ionah.

Luke. 13. 1. 2. &c. The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of them all: for ſo is the opinion of the common people, to cenſure them worſt whom they ſee moſt afflicted: If anie one bee ſeene to beare his croſſe, then manie will ſay, this is a wicked man, and ſo thinke well of themſelues, ſuppoſing that God is not bent againſt them to puniſh them aſwell; but becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing and preſeruing him, and be reformed. For God correcteth all his, as he did his ſonne, to learne them obedience. But if iudgemēt begin with the houſe of God, what ſhall become of the vngodly?

Heb. 5. 8. *1. Pet.* 4. 17. 18.

And the lot fell vpon Ionah.

Now when the ſinner that troubled the ſhip is taken, now *Ionah* can hide himſelfe no longer. Now he might alſo feare to be ſacrificed by the mariners preſently. For the mariners, partly for the paine they had endured, partly for the loſſes they had ſuſtained, partly for the daunger wherein they remayned, were no doubt as the ſhe-wolues robbed of their whelpes, out of meaſure furious, and fully bent to ſacrifice him on whom the lot fel, to appeaſe the wrathfull God. But God ſtayed, and reſtrained the rage of the mariners, and made them afterward willingly to abide the tempeſt a while, and put themſelues to more paine to ſaue him, endeuoring by rowing to recouer land. For hauing heard of the true God, and though they loſt their goods, hauing found God who is all good, ſhall we (ſaid they) deſtroy him that hath ſaued vs? ſhall we giue him vp to death vnneceſſarily, that hath brought vs to life, and aſſured vs to raigne with God in all glorie

euer

euerlaſtingly ? Surely the thankleſſe are graceleſſe: eſpecially they that loue not, and ſhew not forth the labor of loue for their gracious guide to God: but therefore we may ſee that the hearts of men are in the hands of God, and he turneth them which way he liſt, he faſhioneth their hearts euery one, yea euen kings hearts as riuers of waters doth he turne to water, & make fruitfull his vine: to pitie and to perſecute, to honor and to ſhame, to loue and hate his people, to deliuer their power to the beaſt, Reu. 17. 13. and againe to eate the whores fleſh, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatſoeuer to whomſoeuer: for he formeth the hearts of all, who hath promiſed to honor them that honor him, but to make them contemptible that do deſpiſe him. Neither let vs put confidence in man, not in Princes; for their hearts are riuers of water of themſelues fleeting, eaſily as they be led following. But eſpecially let vs not forget chiefly to make prayers, ſupplications, interceſſions, and to giue thankes for all thoſe, on the godlineſſe, or prophaneſſe of whoſe heartes the flouriſhing or defacing of the Goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

Prou. 20. 1. *Pſal.* 33. 15. *Pſal.* 306. 46. *Iſa.* 10. 6. *Ezra.* 1. 14. *Iſa.* 3. 24. *Nehe.* 11. 1. *Pſal.* 105. 1. *Sa* 2. 30. *Pſal.* 146. 3 1. *Tim.* 2. 1.

And the lot fell vpon Ionah.

Now *Ionah* could not deny he was that ſinner, vnleſſe he wold accuſe God of vnrighteous iudgement: For the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needes confeſſe it. The windes thundring, the waues tumbling, the ſhip cracking, the mariners quaking, vpon their gods crying, their wares forth caſting, *Ionahs* prayers requeſted, to caſt lots conſulting, *Ionah* kept himſelfe cloſe, he would not be thought that ſinner. The wind ſaid, I will ouerturne thee, the water ſaid, I will drowne thee, the ſhip ſayd, I cannot hold thee, the mariners ſaid, we cānot helpe thee, his prayers ſayd, we cannot profit thee: his conſcience within bleeding, and God at the doore of his heart knocking, and the lots now ready for caſting, ſayd threatningly, for thee the tempeſt is come, thou fugitiue, & we wil diſcouer thee.

Yet *Ionah* conceales his ſinne, ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men: or the feare of the fury of fleſh. Therefore after the windes had roared, and

a'ſo the wauies raged, and the ſhip reeled, and the mariners cried, and the lot, his conſcience, and God himſelfe threaned him: the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repẽted throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtir hath God before hee can come by his owne: he muſt croſſe vs, and ſet himſelfe and al his creatures againſt vs: he muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before we will returne from our wicked wayes, and throughly humble our ſelues to yeeld him due obedience. O the goodneſſe of the great God, ô long ſufferance and bountifulneſſe vnſpeakeable: which not only leadeth, but alſo in the chaines of loue draweth vs to true repentance.

It was Gods great goodneſſe to *Ionah* that the mariners ſacrificed him not: greater, that he truly repented: that God continueth him in his calling, and bleſſeth his (whoſe flying from God, deſerued flinging to Sathan) not ſo much ſolemne preaching, as ſudden confeſſion, & ſhort denuntiation of vengeance, yea made it ſo powerfull that it conuerted Idolatrous heathens, moſt hardned Idolaters: firſt mariners, then Niniuies.

For what a bleſſing felt *Ionah*, God vouchſafing him of this honour, to offer them a liuely, holy, and acceptable ſacrifice to God, by whom he preſently before greatly feared to haue bin offered a dead, vnholy, and ſo a delightfull ſacrifice to Sathan. This feare baniſhed, and that ioy poſſeſſing him, what a mercy of the Almighty did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be humbled, fuller to be ſtrengthened, better euerie way to be prepared. Therefore God would haue the ſea to waſh him, the whale to faſt him, and yet miraculouſly ſafe to preſerue him, that being purified, he might pray feruently, and being deliuered, find power, comfort and courage aboundantly. Where-
Ionæ.1.7. fore when by lot being taken, and by his owne confeſſion found
10. the man that had procured the tempeſt, the mariners in loue
13 and compaſſion of him, had aſſayed by rowing to get to land, but could not, the ſea raging more and more, and *Ionah* himſelfe
12 profeſſed he knew the tempeſt was ſent for his cauſe, and would be layd he being caſt into the ſea: *Ionah* at length was caſt out of the ſhip into the ſwelling ſurges of the tempeſtuous ſea. What

hope

hope of life then left? is there any? to ſwallow vp all, ſoone after he is ſwallowed whole of a whale.

Here let vs marke, that after the tempeſt had terrified *Ionah*, the mariners reproued him: when they had reproued him, his conſcience pricked him: when his conſcience had pricked him, the conſulting to caſt lots grieued him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at their concluſion, the lot condemnes him: the lot hauing condemned him, in what an agony thinke we was *Ionah*? partly, that he ſhould bee held that notorious wretch that had brought this wo? partly, leaſt they in their raging griefe, for their great trouble of body, loſſe of goods, & danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the vnknowne angry God? But after this agony the terror of drowning followed, and after that the horror of the huge fiſh: firſt leaſt it teare him in peeces, then leaſt it melt him, afterward leaſt it poyſon him: laſtly, three dayes and three nights, the comfortleſſe horror of darkneſſe, and noiſome ſtinch in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the mariners could not helpe him: and being caſt out leaſt all for him be caſt away, the whale would not ſpare him, the ſtinch would ill feede him, the darkneſſe would leſſe glad him, and light might not viſite him. Now ſee then what *Ionah* got by this iourney. Notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the ſerpent procured him, he loſt his labour, loſt his money, loſt his ioy, loſt his credit, loſt his quiet, and ſaw no hope but to leeſe his life too: finding plentifully, and bitterly feeling dreadfull feares. He truſted to the winds, the winds could not ſerue him: he truſted to the ſhip, the ſhip could not keep him: he truſted to the mariners, the mariners could not hold him: he truſted to the lot, the lot would not ſpare him: he truſted to the waters, the waters could not beare him: neither would the whale forbeare him, neither did any thing make ſhew of likelihood to ſaue him. Therefore we may ſee in *Ionah*, what it profiteth a man to flie from God, forſaking his calling, and ſo practiſing the euill motions of Sathan, in ſtead of the knowne will of God. Aſſuredly, if we follow his flatteries as *Ionah* did, we

shall haue as he had, accusing consciences, fearfull harts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise & make vs beleeue he hath great kingdoms. Yes indeed, he hath horror of mind for all that obey him, and hell for the reward of his, which will make all their harts to ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee when she hath once stung, doth leese her sting, so that she can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed, she euer hath other inow ready, either of the same kind in another degree more sharpe, or of another sort. For all the creatures with their seuerall powers, are Gods darts to strike vs when he commands. Therefore if we be sicke, sickneſse is not dead with vs: if we be poore, pouerty endeth not: if we be in danger, danger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore left his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too: because we are sinfuller. For according to the sickneſse is the medicine, and wounds more dangerous require more dolorous plaisters.

Leuit.26. 18.24.28. 36.37.38. 39 &c. And if thou be disobedient, then he will leade thee through them all, vntill he hath humbled thee, & made thee to glorifie him with obedience, or vtterly destroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee some good while in a due meditation of it, let that man after Gods owne heart, the sweet Prophet of Israell come to thy mind, and in him see, whether God cockereth his entirest friends, or something sharpely, if not bitterly, handleth them, setling themselues in their dregs, or securely seruing the Lord.

2.Sam 18.6 10.27. cha. 2.Sam. 12. 13.15.16. 17.18.19. 20. chap.

Psal.30. & 75. Hos.6.4. Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish, vnlesse too farre prouoked, content to shake his rod ouer vs, to make vs feare only, and keepe vs free from feeling his strokes: if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the winds could not ouerthrow

Ionah

Ionah, nor the waters drowne him: ſo neither could the whale conſume, poiſon, or annoy him, or ought but feare him, though it had ſwallowed him. For *Ionah* remembring God, God ſhewed he forgot not *Ionah*. Therefore, when and where *Ionah* thought verily and ſpeedily to haue periſhed, then and there God cauſeth him to be three dayes, and as manie nights, moſt ſafely preſerued. O power omnipotent, ô goodneſſe all ſufficient, in all things, at all times! God then aſwell knoweth to deliuer his out of all diſtreſſe in due time, as to reſerue the wicked to the day of iudgement to be puniſhed. And in what danger ſhall we deſpaire? in what extremities ought not we to hope in our moſt mightie Sauiour, remembring *Ionah* in the whales belly, *Ieremy* in the mire of the deep dungeon, *Daniell* among the fierce Lyons, his three companions in the hot burning furnace, nay 600000 men of warre, and three times as manie mo, of men and women, young and old, in the wilderneſſe, lacking now drinke, then meate: and all theſe deliuered out of all danger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke, and with meate abundantly from heauen.

2. *Pet.* 2.

Ionah. 1.17. *Iere.* 36.6 *Dan.* 6.22. *Dan.* 3.23. *Num.* 1.46. *Exod.* 17.3. *Exo.* 16.13. *Iona.* 2.10. *Iere.* 38.13. *Dan.* 6.24. & 3.16. *Exod.* 17.6. *Exo.* 16.13. *Exod.* 2.15. 3.10.

Secondly, though *Ionah* be caſt into the troublous ſea, and ſwallowed of a huge whale, yet he muſt preach at Niniuy: though *Moſes* flie out of Egypt, yet he muſt be the leader of Gods people thence. *Ioſeph* is in priſon, but he muſt be Lord of Egypt, and preſerue the Church aliue: who would haue thought that *Saule* ſhould become *Paule*, or forſwearing *Peter* ſo faithfull a Preacher? Suſpend then thy iudgement, and wonder at Gods works, whether of mercie, or iuſtice, and thinke not the worſe of a man, though he were caſt out of the ſea as *Ionah*, or baſely brought vp as *Amos*: for the deliuerer of Iſraell was brought out of the flags, and the conuerter of Niniuie out of a whale, and the ſaluation of the whole world out of a ſtall.

Gene. 29. 20. 41. 40. 45. 7 8. *Act.* 9.1.2. *1.Cor.* 15.10 *Mar.* 14.71 *Act.* 4.11. 12. *Iona.* 2.10. *Amos.* 7.14. *Exod.* 2.3. *Iona.* 2.10. *Luke.* 2.17.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be caſt out of the ſhip, that as the ſhip was almoſt broken, but not altogether, ſo *Ionah* might be almoſt drowned, but not altogether, almoſt conſumed, almoſt poyſoned in the belly of the whale, but not altogether: & that being in the double deepe duly humbled, and as gold in a fornace, fined and fit for Gods workes, he might thence in a mira-

culous maner come forth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and couragiously crie against Niniuie.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah*, the iustice of God (both manifesting the truth incorruptly, & chastising his disobedict seruant seuerely) did appeare: but withall singular mercie shined, & the mariners minds were mollified, in that they sacrificed him not to Sathan, but much more, that he by that means truly repented. In so much that the old idolatrous mariners presently by him were cõuerted, & he cast into the sea, was not drowned; swallowed of the whale, and three daies continuing therin, perished not, but miraculously was preserued, & most graciously cast on land safe: and lastly, crying against Niniuie, that sinfull citie, had his preaching so mightily preuailing that he wonderfully hũbled them all. This mercie was maruellous, this goodnesse of God to *Ionah* most glorious. For the Niniuits hearing; Yet fortie dayes, and Niniuy shall be ouerthrown, first as the mariners had before done, beleeued the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners and Niniuits did, with trembling hearts in the sense of Gods maiestie, it could not be but we should feele the power of it liuely, and be filled with all ioy in beleeuing speedily, but vneffectuall and fruitlesse is preaching, because there is nothing almost but vnreuerent and senseless hearing. And why shold God teach the heedlesse to learne? why shold he giue pearls to dunghil cocks, nay to very swine? But they beleeued the word assoone as they heard it, though they neuer heard it before: what doth that ague? Surely it sheweth, that the foolish and simple are more diligent & readie, both to heare & receiue the word of God then those that are wise in their owne conceit, or also in the view of the world. What saith Christ? The poore receiue the Gospell. What saith *Paul*? Not many rich, not manie wise. For though we haue knowledge, if our knowledge be like the Pharisies, that is, in shew of sincerity only, in counterfeit holinesse, & hollow hearted friendship through hypocrisie, it had bene better for vs that we had bin ignorant, for it will but leaue vs the more inexcusable, it wil be found insufficient to saue vs, but sufficient the more fearful to condemne vs, because we know our maisters will & do it not.

Ionah.3.5.

Mat.11.5.
1.Cor.1.26.
Mat 23.13
14.25.26.
27.28.

Luke.12.47
48.

There-

Therefore as *Peter* said to *Simon Magus*, thy mony perish with thee: so will the Lord say vnto such, thy knowledge perish with thee, seeing it is fruitlesse. *Acts.8.10.*

But when Niniuie had beleeued God, what did they secondly? they speedily, they notably repented, they proclaimed a fast, they put on sackcloth, they humbled them selues before the Lord, they earnestly besought him to turne away his wrath from their wofull Citie, *Ionah* preaching at Niniuie, crying against it, seemeth to haue humbled them, and that without a miracle (without which, scant anie doctrine is of credit among Gentiles,) not only within fortie but within foure daies: much within forty daies he conuerted Niniuie, ruffling Niniuie, old and idolatrous Niniuie, long before forty daies be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sow therfore ye seedmen where you are set. If ye sow chearefully, ye shall reape plenteously in due time. Faint not, say not, I haue a stonie, or a starued, or a thornie ground: Niniuie repents in sackecloth. *Iona.3.4.*

In which willing submission of theirs, & speedie liuely repentance at the words of the Prophet, after he had bin three daies & three nights in the whales belly, the calling of the Gentiles by Christ, after he had bin three daies & three nights in the bowels of the earth, might well be signified. For they no lesse willingly thē the Niniuites, submitted themselues to the Gospell preached: no lesse speedily, and peraduenture more truly repented. For though now they thus wōderfully hūbled thēselues, not the feareful multitude only, but the richest & greatest, the nobles & king also, & so all escaped now: soone after they returned to their vomit, & neuer ceased to ad sin to sin, till they were by often wars miserably wasted, & at lēgth fulfilling the prophesie of *Nahū*, vtterly consumed. Therfore, first for the cōfort of the godly, since *Ahab* hūbled himself before the Lord, *Ahab* I say that had done exceeding abhominably, in following Idols, and sold himself to work wickednes in the sight of the Lord, submitted himself vnder the hāds of God, fasting in sackcloth, thogh he did all in hipocrisie, had not the euil threatned brought vpō him in his daies, seeing *Roboā*, & the princes of Israel who had forsakē the Lord, & the whole tribe of Iudah, which wrought wickednesse in the sight of the Lord, & *Iona.3.5.6.* *Nah.3.19.* *1.King.21.* 26 27 29 *2.Chro.10.* 5.

1. King. 14. 22. prouoked him more with their sins, then all that their fathers had done, humbling themselues before the Lord, & confessing him iust,
2. Chro. 14. 6 had not the wrath of the Lord powred vpon them, by *Shishak* king
7 of Egypt were not destroied, but shortly deliuered, yea also things
12 prospered in Iudah, though the Lord had threatned to leaue them
5 in the hands of *Shishak*, albeit they truly repented not: lastly, for as
13 much as Niniuie that bloody city, ful of lies & robbery, the beau-
Nahū. 3. 1. 4 tiful harlot, with multitude of fornicatiōs, that mistresse of witch-crafts, which sold the people through her whoredoms, & the na-tiōs through her witchcrafts, humbling themselues with fasting, & putting on of sackecloth, the Lord repented of the euill he had threatned them, & did it not: how assured may we be, that what-
Ionah. 3. 7. 8 soeuer iudgement the Lord threatneth vs, & howsoeuer he threa-
10 ten it, it shal not light on vs, whē we vnfainedly humble our selues in true fasting, turning frō our euil waies, & from the heart vow-ing to serue God in al holinesse? For this is the cleare promise of the faithfull God: *If I shut the heauen that there be no raine, or if I cōmand the grashopper to deuoure the land, or if I send pestilence*
2. Chron. 7. 13. 14 *among my people: if my people among whom my name is called vpon do hūble themselues, & pray, & seek my presence, & turne frō their wicked waies: thē wil I heare in heauen, & be mercifull to their sin, & heale their land.* Again, as generally most plainly saith iust Ie-houah: *I will speake suddēly against a natiō, or against a kingdome (saying) I wil pluck it vp, & root it out, & destroy it: but if this na-*
Ier. 18 7. 8. *tiō against which I haue pronounced this, turn frō their wickednes, I wil repent of the plague that I thought to bring vpō thē.* Let vs thē ô beloued of the Lord, whosoeuer loue the Lord Iesus, be care-ful to fulfill the condition, & then confident not doubting of the performāce of the promise, by so much the more, by howmuch the fewer we be, & by how much the longer & clearer the Lord hath threatned most terrible iudgements.

Now for the terror of the vngodly, as manie of them as repent only when Gods hand is vpon them, and thē humble themselues outwardly only, & that but only whē the fierceneſſe of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wonted wickednesse againe: let thē be sure the strong & iust God, that consumed Niniuie slidden backe, will ouertake them also in his wrath, & for euer turne thē ouer to easelesse wo.

For

For the greatnesse, the beauty, the strength, and riches of Niniuy, could not withstand the hand of God, or keepe it from destructiō, but rather furthered, & hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous & grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this or anie other Citie cannot saue it frō the iudgement of God, being sinfull in his sight.

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroied: great Ieruſalem is destroyed, & great Rome the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be deliuered, & al these were and shalbe punished for vnthankfulnesse & contempt of the word of God. Yet Niniuie, Ierico, Sodom, nor Rome, haue had halfe the preaching that we haue had, yet we are vnthankfull too, thē what haue we to look for, but whē Sodom was burned, Zoar stood safe: whē Ieruſalē was destroied, Bethelē stood stil: so the Lord doth alwaies prouide for his people, though he make neuer so great a slaughter & destructiō amongst his enemies. For the Lord because of his couenāt doth alwais prouide for his chosē, although they be but a remnant like the gleaning after harueſt, or like a cluster of grapes on the top of the vine after the vintage, & though they be neuer so great calamity or troble, as we see in the book of *Gen.* 45. chap. whē there was a great time of dearth & scarcity to come vpon the lād where Iacob was, the Lord had sēt *Ioseph* to prouide for his father *Iacob*, least he should want bread, he or any of his sons & folkes, and so ordered the matter, that *Ioseph* was treasurer ouer all the corne in Egypt. And so among the Turks and Spaniards and infidels, the Lord will find means to do them good which vnfainedly loue him, and in the dungeon, in prison, and in bonds, yea and in death, the godly shal find God.

Gen. 19. *Iosu.* 6. 1. *King.* 24. 25. *Reuel.* 18. 2. *Gen.* 19. 21. *Ier.* 41. 17. *Gen.* 17. 18. *Isay.* 1. 9. & 17. 5. 6. *Gen.* 45.

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